



**Samarah:** Jurnal Hukum Keluarga dan Hukum Islam  
Volume 8. No. 1. March 2024  
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167  
DOI: 10.22373/sjhk.v8i1.20189

## **Bullying on Social Media: Primitive Behavior Against Prophetic Marchals From A Hadith *Ahkam* Perspective**

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**Abstract:** This article aims to outline some prophetic instructions regarding social interaction to avoid bullying behavior. This study uses a normative qualitative method, namely analyzing hadiths related to bullying with an *ahkam* hadith perspective. This study concludes that bullying behavior from the perspective of hadith is: 1) The Hadith narrated by Ibn Majah generally explains how the Prophet's Hadith views bullying as leading to degrading behavior. This is obtained from the word *ihitiqar* which has a correlation in meaning with the orientation of bullying behavior itself, namely degrading. Then a complete reading of the hadith narrated by Imam Muslim adds an explanation of indications of bullying behavior such as envy, hatred, belittling and tyrannizing other people. These attitudes are the seeds of hostility and division between people; 2) The basic idea of Ibn Majah's hadith number 3203 is the value of humanism, namely the effort to maintain a humane attitude towards fellow humans in any situation and condition. In the previous comprehensive thematic study, it was also sufficient to contribute to the conclusion of the basic idea of the hadith studied, namely explaining the consequences for perpetrators of bullying both verbally and physically. This spirit is in line with the spirit of humanism which condemns all kinds of acts of harassment or degrading towards fellow human beings. Therefore, in the perspective of *ahkam* hadith there is a need for preventive measures in order to prevent or overcome this act of bullying; 3) The preventive measures offered by this hadith are: a) providing spiritual awareness of the importance of preventing bullying early, b) supporting cooperation and breaking the cycle of conflict, c) eliminating inferiority for victims of bullying and honing assertive skills.

**Keywords:** Bullying, social media, prevention, humanism, *hadith ahkam*

|| Submitted: September 27, 2023 || Accepted: January 20, 2024 || Published: January 20, 2024

**Abstrak:** Artikel ini bertujuan menguraikan beberapa instruksi kenabian mengenai interaksi sosial untuk menghindari perilaku bullying. Penelitian ini menggunakan metode kualitatif normatif yaitu menganalisis hadis-hadis yang terkait dengan bullying dengan perspektif hadis ahkam. Penelitian ini menyimpulkan bahwa perilaku bullying dari perspektif hadits yaitu: 1) hadis yang diriwayatkan oleh Ibnu Majah secara umum menjelaskan bagaimana hadis Nabi memandang bullying mengarah pada perilaku merendahkan martabat. Hal ini diperoleh dari kata ihtiqar yang memiliki korelasi makna dengan orientasi perilaku bullying itu sendiri, yaitu merendahkan. Kemudian pembacaan lengkap hadits yang diriwayatkan oleh Imam Muslim menambahkan penjelasan tentang indikasi perilaku bullying seperti iri hati, benci, meremehkan dan menzalimi orang lain. Sikap-sikap ini adalah benih permusuhan dan perpecahan di antara orang-orang; 2) Ide dasar hadits Ibnu Majah nomor 3203 adalah nilai humanisme, yaitu upaya menjaga sikap manusiawi terhadap sesama manusia dalam situasi dan kondisi apapun. Pada kajian tematik komprehensif sebelumnya juga cukup memberikan sumbangsih kesimpulan dari ide dasar hadits yang diteliti, yaitu menjelaskan konsekuensi bagi pelaku bullying baik secara verbal maupun fisik. Semangat ini sejalan dengan semangat humanisme yang mengutuk segala macam tindakan pelecehan atau merendahkan sesama manusia. Oleh karena itu, dalam perspektif hadis ahkam diperlukan adanya langkah-langkah preventif dalam rangka mencegah atau mengatasi tindakan bullying ini; 3) Tindakan preventif yang ditawarkan oleh hadits ini adalah: a) memberikan kesadaran spiritual tentang pentingnya mencegah bullying sejak dini, b) mendukung kerja sama dan memutus siklus konflik, c) menghilangkan sikap inferior bagi korban bullying dan mengasah keterampilan asertif.

**Kata Kunci:** *Bullying, media sosial, pencegahan, humanisme, ahkam hadits*

## **Introduction**

One of the social problems that negatively affects human psychology is the act of bullying. Bullying behavior is described as hazing, ostracism and bullying committed by one person to another. This behavior becomes the face of society because bullying can occur in time and space at any time, including on social media as the face of humanity today. so that bullying is not only in Indonesia but has become a global phenomenon.<sup>1</sup>

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<sup>1</sup>Ghada A. R. Al-Turif and Hessa A. R. Al-Sanad, "The Repercussions of Digital Bullying on Social Media Users," *Frontiers in Psychology* 14 (2023). Ghada M. Abaido, "Cyberbullying on Social Media Platforms Among University Students in the United Arab Emirates," *International Journal of Adolescence and Youth* 25, No. 1 (2019), p. 407-420.

When two parties feel superior to one another, bullying behavior may arise, leading to actions that make fun of and insult other people. Bullying victims will go through a negative psychological process that includes hurt, inadequacy, and sometimes even a lack of confidence. Bullying behavior was initially only a joke that was performed to make people laugh and seem humorous. Without the victims even recognizing it, this conduct has hurt their psychology, especially those who already have psychiatric issues.<sup>2</sup>

According to statistics from the Indonesian Child Protection Commission (*Komisi Perlindungan Anak Indonesia/KPAI*), 480 bullies were reported to have bullied others between 2016 and 2020. Even more concerning, neither the victim nor the bully's actions are frequently acknowledged by those who witness them, including bystanders. This is due to the psychological and emotional nature of bullying, the effects cannot be seen immediately and the process takes a long time and slowly.<sup>3</sup>

Bullying is not limited to people who are easily recognized or who frequently converse openly with one another. Bullying may now be done through social media sites like Twitter, Facebook, Instagram, WhatsApp, and other platforms.<sup>4</sup> Bullying committed with a device is commonly known as cyberbullying. Bullying can also take the form of body shaming, which refers to criticizing or putting physical attributes down in unfavorable ways such as fat, skinny, and other similar things. As a result, the victims are initially uneasy and then uncertain of themselves, which gives them the potential to create unfavorable effects.

According to psychologist Yasinta Indrianti of the Edu Psycho Research Institute, there are at least three elements that contribute to bullying. These three elements include: strong personalities who constantly want to be the strongest and most admirable; families with authoritarian or permissive parenting styles; and a setting that accepts bullying behavior as normal, leading to the unintentional emergence of bullying as a cultural norm.<sup>5</sup>

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<sup>2</sup> Maisarah Maisarah, "The Influence of Internalizing Islamic Values and Quranic Literacy on Preventing Bullying Behavior," *EDUTECH: Journal of Education And Technology* 7, No. 2 (2023), p. 472-481.

<sup>3</sup>Surilena, "Perilaku Bullying pada Anak dan Remaja," *Jurnal Penelitian* 43, no. 1 (2016).

<sup>4</sup> Muhammad Shuhufi, et.al., "Islamic Law and Social Media: Analyzing the Fatwa of Indonesian Ulama Council Regarding Interaction on Digital Platforms," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 2 (2022). Y. Sonafist, "Configuration the Thought of Islamic Law Through Social Media in Indonesia," *International Journal of Law and Society (IJLS)* 1, No. 2 (2022), p. 125-143.

<sup>5</sup>Stelios N Georgiou, "Bullying and Victimization in Cyprus: The Role of Social Pedagogy," *International Journal of Pedagogy* 4, No. 1 (2015). Benedikta. "Faktor Penyebab Bully." [www.liputan6.com](http://www.liputan6.com). Accessed, November 4, 2020.

Therefore, the victim of this bullying behavior is not the only one who is affected; the perpetrator is also affected. Bullying causes the victim to experience persistent feelings of fear and anxiety. Long-term effects on antisocial and pessimistic attitudes are possible. Even worse, stress and melancholy brought on by this may lead to suicide. Bullying also has an effect on the bully, who typically feels quite superior to the victim. He lacks empathy for the victim and has a strong desire to dominate those who are viewed as inferior. These offenders frequently lack the capacity for stable relationships and the capacity to view things from many angles.<sup>6</sup>

It is clear from the reasons mentioned previously that bullying itself can have an influence on a person's mental and physical health. Depression, self-isolation, feelings of insecurity, high anxiety, trouble sleeping, or sleeplessness are things that victims of bullying may experience. The worst thing that victims of bullying do is commit suicide. Continuously engaging in bullying without stopping can result in violent behavior or other criminal activity.

In an effort to solve this issue, numerous solutions have been put out, including social, psychological, and spiritual ones. However, given how frequently this situation occurs, it appears that no matter what has been done, it has been useless. As a result, there is still room for improvement in the study of this phenomenon by experimenting with other points of view, one of which being the point of view of the hadith of the Prophet Muhammad PBUH.

For Muslims, the Hadith of the Prophet Muhammad PBUH serves as a rule for muamalah as well as a means of implementing the Shari'ah. It is therefore vital to examine how the Prophet's hadith addresses the problem of bullying. In addition to identifying bullying as a phenomena in the hadith, this study also looked at the prevention strategies the Prophet presented in his hadith. The aim of this study is to see the significance of the Prophet's hadith as a problem solving for the bullying phenomenon which is still widespread in society.

Based on the description above, this article has a broad significance and contribution to provide articulation of bullying behavior that must be avoided in the attraction of social media. This study uses normative qualitative method, which is analyzing hadith related to bullying with *ahkam hadith* approach.<sup>7</sup> The

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<sup>6</sup>Che Hasniza Che Noh and A.H. Ab Rahman, "Cyber bullying: A General Islamic Outlook and Response," *American-Eurasian Journal of Sustainable Agriculture* 7, No. 4 (2013), p. 256-261.

<sup>7</sup> M. Syuhudi Ismail, *Metode Penelitian Hadis Nabi*, Jakarta: Bulan Bintang, 2005. M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajarah Islam yang Universal, Temporal dan Lokal*, Jakarta: Bulan Bintang, 1994. Fuad Thohari, *Hadis Ahkam: Kajian Hadis-hadis Hukum Pidana Islam (Hudud, Qishash, dan Ta'zir)*, Yogyakarta: Deepublish, 2016.

data analyzed were the hadiths of the Prophet Muhammad PBUH then the books of scholars, journal articles and books related to the problem of bullying.

### **Theoretical Review of Bullying**

Bullying is defined an act of intimidation against another person that involves an imbalance of strength and/or power that is carried out frequently or has the potential to be repeated. This behavior can include verbal abuse, physical violence or coercion, and can be directed repeatedly towards a particular victim, perhaps on the basis of race, religion, gender, sexuality or ability. This action was not due to a previous problem, but was born from someone's superiority attitude so that it seemed as if the perpetrator had the right and had the right to humiliate the victim.<sup>8</sup>

Bullying on social media is also called cyberbullying. Cyberbullying is the use of modern communication technology aimed at humiliating, insulting, teasing or identifying individuals in order to control and control those individuals.<sup>9</sup> Bullying itself is only carried out by a few parties in dominant numbers and shows that the behavior reflected by them is very aggressive, this will have an impact on the damage that will occur or the emergence of physical and mental stress.<sup>10</sup>

Bullying can have a psychological effect on the victim's mental health, including the development of excessive worry, fear, depression, tension, and even suicidal thoughts. Additionally, bullying behavior that involves violence can have a physical influence on the victim and harm their internal organs, thus this is a problem that needs to be stopped right away.<sup>11</sup> Lack of social media ethics, a sense of power or a belief that one is in a better position than the victim all contribute to bullying on social media or cyberbullying. Cyberbullying has a significant negative effect on a person's mental health.<sup>12</sup>

Bullying is caused by a variety of causes, including families or parents who frequently punish their children severely, followed by elements at school,

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<sup>8</sup>Windy Sartika Lestari, "Analisis Faktor-faktor Penyebab Bullying di Kalangan Peserta Didik," *Jurnal Sosio Didaktika* 3, No. 2 (2016), p. 149.

<sup>9</sup>Anya Narawita Naryakusuma and Vincentius Antoni Wijaya, "Pengaruh Konten LGBT pada Media Sosial terhadap Perilaku *Cyber Bullying* pada Kalangan Remaja," *Jurnal Communications* 3, No. 2 (2021), p. 162.

<sup>10</sup>Mochammad Agung Hamzah Wicaksono et.al., "Hubungan Penggunaan Sosial Media dengan Perilaku *Bullying* pada Remaja di SMK Sepuluh November Sidoarjo," *Jurnal Pengabdian kepada Masyarakat* 1, No. 5 (2021), p. 813.

<sup>11</sup>Wirmando et.al., "Dampak Penggunaan Media Sosial terhadap Perilaku *Bullying* pada Remaja," *Jurnal Nursing Care and Health Technology* 1, No. 3 (2021), p. 118.

<sup>12</sup>Novita Maulidiya Jalal et. al., "Pengaruh Psikoedukasi Etika dalam Menggunakan Sosial Media terhadap Pengetahuan tentang *Cyberbullying* pada Remaja," *Jurnal Psikodidaktika* 7, No.1 (2022), p. 297.

such as the school, which frequently denies the existence of bullying, leading to bullies receiving reinforcement for their actions. the influence of peer groups, the social environment, television broadcasts, and print media follow.<sup>13</sup>

Bullying behavior is on the rise in the modern period, and it frequently happens on social media. Social media, which includes blogs, social networks, wikis, forums, and virtual worlds, allows people to engage, share, and create information with ease. The most popular social media platforms utilized by individuals today include blogs, social media networks, and wikis. According to a different viewpoint, social media is an online platform that encourages social interaction and makes use of web-based technologies to transform communication into dialog.<sup>14</sup>

Social media is typically categorized by a number of features, including the availability of user-to-user communication. Social media can be reconfigured by its authors, adjusted over time, or, on some platforms, modified by a community. Social media not only offers new channels of communication but also creates them. As is well known, before social media became widely used, the majority of people used SMS or cellphones to communicate.<sup>15</sup>

These days, Facebook, Myspace, Instagram, and Twitter are the most popular social networking platforms. While social media uses the internet, traditional social media uses print and broadcast media. Social media invites anyone who is interested to participate by providing contributions and feedback openly, providing comments, and sharing information quickly.<sup>16</sup> Social media, which is widely used and adored by youngsters in particular, has an impact on bullying behavior patterns as time goes on. Online bullying, also known as cyberbullying, has emerged as a result of the internet and social media's presence.<sup>17</sup>

Bullying is a sort of reprehensible morality in Islam. Bullying is against the law not only because it makes the victim feel ashamed because their honor is being lowered, but also because it can lead to thoughts that the bully is superior to others and has the right to harass them, or it can lead to thoughts of

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<sup>13</sup>Ela Zain Zakiyah, et.al., "Faktor yang Mempengaruhi Remaja dalam Melakukan *Bullying*", *Jurnal Penelitian & PPM* 4, No. 2 (2017), p. 327.

<sup>14</sup>Tongkotow Liedfray, et.al., "Peran Media Sosial dalam Mempererat Interaksi antar Keluarga di Desa Esandon Kecamatan Tombatu Timur Kabupaten Minahasa Tenggara", *Jurnal Ilmiah Society* 2, No. 1 (2022), p. 2.

<sup>15</sup>Nisa Khairuni, "Dampak Positif dan Negatif Sosial Media terhadap Pendidikan Akhlak Anak," *Jurnal Edukasi* 2, No. 1 (2016), p. 94.

<sup>16</sup>A. Rafiq, "Dampak Media Sosial terhadap Perubahan Sosial Suatu Masyarakat", *Jurnal Global Komunika* 1, No. 1 (2020), p. 20.

<sup>17</sup>Laila Farzy and Nurliana Cipta Apsari, "Pengaruh Media Sosial terhadap Perilaku *Cyberbullying* di Kalangan Remaja," *Jurnal Pengabdian dan Penelitian Kepada Masyarakat* 2, No. 2 (2021), p. 275.

envy that other people are superior to the bully and help us hide our dislike of their virtues. According to Islamic teachings, it is wrong to harm another person's honor, act with arrogance or jealousy, or be envious of another person's benefits.<sup>18</sup>

Different approaches have been used to resolve this situation, which has turned into a social issue. The majority of researchers have studied this case through counseling and psychological approaches. However, a method or solution certainly cannot reduce existing problems immediately. Therefore, finding fresh solutions to this issue is absolutely essential. The issue of bullying is seen from one angle in this article, which places it in the spiritual sphere to be examined from the viewpoint of the Prophet's hadith.<sup>19</sup>

Like the Qur'an, the Prophet's Hadith can be a source for many facets of human existence and is applicable everywhere if it is comprehended dynamically and modernistically. Hadith includes principles from science and education, such as behavior analysis, including analysis of bullying behaviors.<sup>20</sup> Hadith studies are a way for society to learn more about religion. The education and experiences people have, especially when they are young, shape how much religious knowledge develops in society. Bullying is an unacceptable act, and the hadith about it makes no exceptions.<sup>21</sup>

The Hadith is the most crucial component of Islamic teachings since it provides an understanding that is grounded on legal support and guidelines for advancing in social life and carrying out the Islamic religion's teachings appropriately and properly. By adhering to the Prophet Muhammad's Hadith's instructions, the paradigm of comprehending society would operate in an orderly manner and lead to happiness, with the nature of happiness in this life and the hereafter. It is crucial to comprehend how, in light of the hadith, prophetic morality differ from simple behavior, such as bullying, especially on social media.<sup>22</sup>

If we look at the orientation of bullying behavior which leads to actions that dehumanize other people, there is a hadith that specifically explains this.

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<sup>18</sup>Raihanatul Mumtazah, et.al., "Verbal Bullying dalam Media Sosial Ditinjau dari Perspektif Islam dan Penyimpangan Prinsip Kesantunan Berbahasa," *Prosiding Seminar Nasional Bahasa, Sastra dan Seni* (2022), p. 146.

<sup>19</sup>Aunillah Reza Pratama and Wildan Hidayat, "Fenomena *Bullying* Perspektif Hadis: Upaya Spiritual sebagai Problem Solving atas Tindakan *Bullying*," *Riwayah: Jurnal Studi Hadis* 4, No.2 (2018), p. 296.

<sup>20</sup>Abdul Majid Khon, "Pendidikan dalam Perspektif Hadis (Suatu Kajian Tematik dalam *Bulugh al-Maram*), *Dayah: Jurnal Pendidikan Islam* 4, No.1 (2021), p. 25.

<sup>21</sup>Nurdin, et.al., "Konsep Pendidikan Anak Usia Dini Perspektif Hadis Nabi Muhammad SAW." *Al-Urwatul Wutsqa: Jurnal Kajian Pendidikan Islam* 4, No. 1 (2023), p. 56.

<sup>22</sup>Budiyanto, "Sikap Ilmiah terhadap Urgensi Hadis dalam Pendidikan Agama Islam", *Al-Bayan: Jurnal Ilmu al-Quran dan Hadis* 3, No.1 (2020), p. 36.

This hadith is found in the book of Sunan Ibnu Majah with the following editorial:

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ». (رواه ابن ماجه) <sup>23</sup>

The meaning: From Abu Hurairah said that the Messenger of Allah said: "It is enough for a person to be said to be ugly when he looks down on his brother."

The terminology for bullying behavior in the above hadith is referred to as yuhaqqira, which means degrading. This term will be used to elaborate on hadiths that prohibit bullying behavior towards other people. Then you will be able to see how the perspective of the Prophet's Hadith contrasts with primitive behavior such as bullying behavior.

## **Classification and Quality of Hadith about Bullying Behavior**

### **1. The Prohibition of Continuing Bullying Behavior**

The hadith which can be said to be very relevant to the prohibition against maintaining bullying behavior is as in the hadith narrated by Imam Muslim in his book Sahih from Abu Hurairah ra, as follows;

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ مَعْنَبٍ، حَدَّثَنَا دَاوُدُ بْنُ يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ، وَلَا يَحْقِرُهُ النَّقْوَى هَاهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعَرَضُهُ». (رواه مسلم) <sup>24</sup>

The meaning; Abu Hurairah (May Allah bepleased with him) reported: Messenger of Allah SWT said, "Do not envy one another; do not inflate prices by overbidding against one another; do not hate one another; do not harbour malice against one another; and do not enter into commercial transaction when others have entered into that (transaction); but be you, O slaves of Allah, as brothers. A Muslim is the brother of another Muslim; he neither oppresses him nor does he look down upon him, nor does he humiliate him. Piety is here, (and he pointed to his chest three times). It is enough evil for a Muslim to hold his

<sup>23</sup>Abu 'Abdillah, Muhammad bin Yazid al-Qazawaini Ibn Majah, *Sunan Ibn Majah*, Juz II, (Bab al-Halb: Dar Ihya' al-Kutub al-'Arabiah, n.d.), p. 1409.

<sup>24</sup>Abu al-Hasan Muslim bin al-Hajjaj al-Qusyairi al-Naisaburi, *Al-Musnad al-Sahih al-Mukhtasar bi Naql al-'Adl 'an al-'Adl ila Rasulillah SAW*, Juz IV, (Bairut: Dar Ihya al-Turas al-'Arabi, n.d.), p. 1986.



brother Muslim in contempt. All things of a Muslim are inviolable for his brother-in-faith: his blood, his property and his honour."

Hadith which are similar to the hadith above can be found in several source books, such as; in the book of Musnad Ahmad bin Hanbal with hadith numbers 7727, 8103 and 8722 and in the book of Sunna Abi Dawud with hadith number 4882. This hadith was only quoted from the friend Abu Hurairah ra and was accepted by 2 narrators from among the tabi'in, namely Abu Sa'id and Abi Salih.

The validity of the quality of these hadith sanads no longer needs to be doubted, because the hadiths that have been compiled by Imam Muslim have been recognized for their credibility by the majority of ulama together with Imam al-Bukhari.<sup>25</sup> In fact, scholars after both referred to the conditions for the validity of hadith that had been applied in their respective books. Meanwhile, from the literal aspect, the hadith has no meaning defects, even though there are several differences in pronunciation or some of them appear concise. Apart from that, this hadith has no contradictions, either with the Qur'an, authentic hadith, historical facts or logic. Therefore, the above hadith as a whole is of authentic quality and worthy of being used as evidence.

## 2. Passive bullying behavior

One of the hadiths of the Prophet PBUH which shows the existence of passive bullying behavior is as in the hadith which highlights the case of 'Abdullah bin Mas'ud who was laughed at because his calves looked small, where this hadith was only narrated by Imam Ahmad bin Hanbal only in his book which comes from 'Ali bin Abi Thalib. The text of the hadith is;

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، حَدَّثَنَا مُغِيرَةُ، عَنْ أُمِّ مُوسَى، قَالَتْ: سَمِعْتُ عَلِيًّا، يَقُولُ: أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ مَسْعُودٍ فَصَعِدَ عَلَى شَجَرَةٍ أَمَرَهُ أَنْ يَأْتِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَابُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَةَ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا تَضْحَكُونَ؟ لَرَجُلٍ عَبْدُ اللَّهِ أَنْقَلُ فِي الْمِيزَانِ يَوْمَ الْقِيَامَةِ مِنْ أَحَدٍ»<sup>26</sup>

The meaning; The Prophet PBUH ordered Ibn Mas'ud (for some business), so he climbed to the tree because of that order. The companions looked at 'Abdullah bin Mas'ud's calf which was climbing a tree and then they laughed because his calf was small, so the Messenger of Allah rebuked them: "Why do you laugh at

<sup>25</sup>Abu al-Fida' Isma'il bin 'Amr bin Katsir al-Qurasyi al-Basri, *Ikhtisar 'Ulum al-Hadis*, (Bairut: Dar Kutub al-'Ilmiyyah, n.d.), p. 25.

<sup>26</sup>Abu 'Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Al-Musnad*, Juz II, (t.t.: Mu'assasah al-Risalah, 1421 H/2001 M), p. 243.

the feet of a servant of Allah who will be heavier on the scales on the Day of Resurrection from Mount Uhud."

The above hadith is generally classified as *ahad garib* (a hadith whose sanad is strange because of its isolation), because there is only 1 narration. Imam Ahmad bin Hanbal received it from a teacher named Muhammad bin Fudhail bin Gazwan al-Dabi (d. 194 H) who was considered to be a Shiite group, but was assessed by critical scholars as a person who is *saduq*, *siqah*, *sheikh* and *lais bih ba's*.<sup>27</sup> Therefore, he can be judged as an '*adil* and *dhabit* narrator.

Furthermore, Muhammad bin Fudhail received this hadith from Al-Mugirrah bin Muqsam al-Dabi (d. 133 H) who was assessed by critics as a *siqah ma'mu'mun* narrator, *faqih al-hadis* and so on.<sup>28</sup> Therefore, he can be judged as a narrator who is '*adil* and *dhabit*. Meanwhile Al-Mugirrah received this hadith from Umm Musa who was the assistant of the friend 'Ali bin Abi Thalib. There are differences of opinion regarding his real name, some say his real name is Fakhitah and others say his real name is Habibah. He is classified as a middle class *tabi'iyah* and is considered a *tsiqah* and *mustaqim* person.<sup>29</sup> Thus, Umm Musa can be considered as a narrator who is '*adil* and *dhabit*.

This hadith about some of the companions laughing at 'Abdullah bin Mas'ud's calves was narrated by Umm Musa from her master, namely 'Ali bin Abi Thalib. Therefore, this hadith satisfies the requirements of sanad connection, narrated by a narrator with the characteristics '*adil* and *dhabit*, so that it can be considered authentic in sanad. Meanwhile, in its essence, this hadith can also be considered valid, because in content it does not violate the messages of the verses of the Qur'an and authentic hadith, and is in line with logic and historical facts where one of the contents of Islamic teachings is to reject bullying behavior. Thus, the hadith about the friend who laughed at 'Abdullah bin Mas'ud's calf as a whole can be considered authentic and can be used as proof.

This hadith tells the story of 'Abdullah bin Mas'ud who was ordered by the Prophet to climb to the top of a tree and was witnessed by several friends. When 'Abdullah bin Mas'ud was on the tree, his calf was seen by the friends who were around him and laughed at him, because 'Abdullah bin Mas'ud's calf looked small. The Prophet then rebuked his friends and turned to convey the glory of 'Abdullah bin Mas'ud, who, even though his calves were small, weighed more than Mount Uhud in the afterlife.

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<sup>27</sup>Abu al-Hajjaj Yusuf bin 'Abd al-Rahman bin Yusuf Jamal al-Din bin al-Zaki Abi Muhammad al-Qada'i al-Mizzi, *Tahzib al-Kamal fi Asma'i al-Rijal*, Juz XXVI, (Ed. I; Bairut: Mu'assasah al-Risalah, 1400 H/1980 M), pp. 293-298.

<sup>28</sup>Abu al-Hajjaj al-Mizzi, *Tahzib al-Kamal fi Asma'i al-Rijal*, Juz XXVIII, pp. 397-403.

<sup>29</sup>Abu al-Fadl Ahmad bin 'Ali Ibn Hajar al-'Asqalani, *Tahzib al-Tahzib*, Juz XII, (al-Hind: Matba'ah Da'irah al-Ma'arif al-Nazamiyyah, 1326 H), p. 481.

## Fiqh al-Hadis

Moving on to the hadith classification above, there are two hadiths that are the focus of study in this research, namely; prohibition of maintaining bullying behavior and passive forms of bullying behavior.

### 1. The Prohibition of Continuing Bullying Behavior

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «حَسْبُ امْرِئٍ مِنَ الشَّرِّ، أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ» (رواه ابن ماجه)<sup>30</sup>

The Meaning: From Abu Hurairah said that the Messenger of Allah said: "It is enough for a person to be said to be ugly when he looks down on his brother."

In terms of content (*matan*), when compared with other similar narrations, Ibn Majah's narration is the shortest. Meanwhile, the longest editorial is the history of Imam Muslim above. However, the differences in content here do not affect the quality of the content, plus the difference is not in the form of the words or the editorial, but in the quantity or amount of content. Because, what makes *matan* can be said to be authentic is the absence of *'ilal al-hadith*, *tashif-tahrif*, *garib al-lafz*, *majaz* and so on. The editorial of this hadith does not contain anything that makes it *dhaif*. In general, this hadith does not conflict with the Qur'an, other hadiths, science or logic.

By reading the hadiths related by Ibn Majah alone, without considering the editorial comparison of the aforementioned hadiths, you will gain a general understanding of how someone can be identified as having an unethical personality based on their actions that are demeaning to other people. One prohibition—demeaning others—is the sole one this hadith explains. However, if you take a closer look at the more comprehensive hadith, which is Muslim history, you will understand a number of prohibitions, including the ban on enviously looking down on, abusing, oppressing, and insulting other Muslims. The necessity of brotherhood and togetherness can be seen generally from the Hadith of riwayat Muslim.

People-degrading behavior is essentially an attitude that reveals the badness of the offender. While bullying, a phrase that is now frequently used, refers to an action intended to humiliate the victim on a physical and psychological level. To get thematic relevance for the bullying instance, it is required to do a structural and historical analysis of the aforementioned hadith.

The phrase used to illustrate bullying's significance in the hadith above is the word *حقّر* which in the *Al-Munawwir* dictionary can mean demoting,

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<sup>30</sup>Ibn Majah, *Sunan Ibn Majah*, Juz II, p. 1409.

insulting, harassing, humiliating, belittling, hurting.<sup>31</sup> Meanwhile in *Lisan al-'Arab*, the word means ذليلاً which means low.<sup>32</sup> The word حقر is more likely to be associated with actions that denigrate other objects, whether they are living creatures or inanimate objects. If the orientation of the meaning of حقر is drawn, namely demeaning something, then a correlation of the meaning can be found with acts of bullying, namely demeaning other people.

Regarding the historical aspect of the hadith above, it needs to be stated first that in the discourse on hadith science there is the term *asbab al-wurud*. *Asbab al-wurud* hadith is something that causes a hadith to appear on the day it occurs. The urgency is to detail the understanding of hadith which is still global, as well as knowing the case of *nasikh mansukh* hadith and explaining the reasons for a law (*illah*). The *Asbabul wurud* of a Hadith can be obtained from verses of the Qur'an, hadith or statements from friends contained in the hadith sharah. Not all Hadiths have *asbab alwurud* which is history-oriented only, but a Hadith can be traced to its *asbab al-wurud* through reading the general situation and conditions at that time, whether from socio-cultural, political, psychological aspects or seen from the position of the Prophet when issuing the Hadith.<sup>33</sup>

After reading the hadith sharah books, the author has not found the *asbab alwurud* micro hadith narrated by Ibn Majah. Meanwhile, the macro cause of the emergence of this hadith can be known by looking at the position of the Prophet PBUH, who in fact is the source of the text. The hadith narrated by Ibn Majah is a fragment of the complete redaction of Imam Muslim's history. In the history of Imam Muslim, the importance of unity between Muslims is specifically explained. In Abu Daud's history, he also specifically directed Muslims to maintain mutual brotherhood. With these considerations, the hadith narrated by Ibn Majah was presented by the Prophet PBUH in his capacity as leader of the Muslim community. It is natural for a leader to maintain the integrity of his people, and it is also natural for a leader to issue a "mandate" regarding the importance of establishing harmony with one another and avoiding all forms of actions that could lead to division, one of which is demeaning one another.

If you pay great attention, you'll notice that the hadith that Imam Muslim related at first forbade anything that would lead to conflict. such as envy, blasphemy, mocking, and infringement on the rights of others. The Prophet also prohibited activities that were expressly directed towards other Muslims. As a result, it can be deduced that the hadith was revealed in a setting

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<sup>31</sup>Ahmad Warson Munawwir, *Kamus Al-Munawwir: Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progresif, 2017).

<sup>32</sup>Ibnu Manzur, *Lisan al-'Arab in Maktabah Syamilah Aplication*, n.d.

<sup>33</sup>Asep Herdi, *Memahami Ilmu Hadis*, Bandung: Tafakur, 2014, p. 68.

where Muslims had already created a legal system and a civil society in Medina. At that time, social issues like maintaining unity and following social customs were of course of utmost importance. As a result, a hadith addressing the ban of disparaging others appeared, and it was this hadith that some Muslims believed to be the cause of the split that had been created in Medina. The Al-Qur'an's madaniyyah verses convey ideas regarding the law, *mu'amalah*, and various facets of society. In general, they no longer largely spread religious, monotheistic, or *masala 'ubudiyyah* messages. This is due to the fact that the Prophet's sermons in Medina had developed into "social piety" or *habl min al-nas*.

Based on the descriptions above, it can be concluded that bullying behavior is an attitude of demeaning other people, either actively in the form of words or passively in the form of gestures/body language. This bullying behavior can become a form of division and hinder unity between Muslims in particular and among other human beings in general, which of course violates religious teachings. Therefore, the existence of this hadith of the Prophet is an effort to prevent bullying behavior and maintain unity.

## 2. Passive Bullying Behavior

Bullying behavior does not only consist of words, but can also take the form of gestures. This can be seen in the hadith narrated by the friend 'Ali bin Abi Thalib. An indication of the friends' reproach towards 'Abdullah bin Mas'ud in this hadith can be seen in the commentary from 'Ali bin Abi Thalib before the Prophet rebuked them, namely; *فَضَحِكُوا مِنْ حُمُوشَةِ سَاقِيهِ* which textually means "they laughed because his calves were small", this happened after 'Abdullah bin Mas'ud was in the tree, so that his calves were visible to the friends who were there at that time.

Seeing the friend's attitude of laughing at 'Abdullah bin Mas'ud's calf, the Messenger of Allah rebuked their attitude and turned to convey the virtues of 'Abdullah bin Mas'ud. The review above is also a *sabab al-wurud al-hadis* (because the Prophet uttered a hadith) which glorified 'Abdullah bin Mas'ud.

Bullying behavior with gestures is said to be passive because it is not expressed actively with words, but with body language. Gestures basically do not always show bullying behavior, but rather show bullying behavior in certain conditions, for example making a sour face when seeing someone's physical shortcomings which then leads to an attitude of degrading that person's physical appearance.

The attitude of the companions who laughed at 'Abdullah bin Mas'ud's calves which appeared small in the hadith was above the behavior that demeaned him, which is why the Messenger of Allah rebuked the companions. Even though the Prophet's warning was only directed at friends, it can also be a

lesson for Muslims to be careful in controlling their body language which could demean other people and divide brotherhood among Muslims.

Regarding bullying behavior, the Qur'an also expressly prohibits it. This can be seen in the review of QS. al-Hujurat/49:11, that;

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

The meaning; O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.<sup>34</sup>

The verse above expressly prohibits believers from insulting/reviling someone, this can be seen by the letter لا which is *lam al-nahyi* (a letter containing a prohibition). Al-Qairawani mentioned a history that this verse was revealed regarding 'Ikrimah bin Abu Jahal who was criticized by a group of Muslims as Ibn Fir'aun (son of Pharaoh) when he visited Medina and complained about it to the Messenger of Allah.<sup>35</sup>

Based on the explanations above, it can be understood that bullying in the Islamic religion is a prohibited matter, whether it is insults in the form of gestures as experienced by 'Abdullah bin Mas'ud or insults in the form of words as experienced by 'Ikrimah bin Abu Jahal. The prohibition of criticizing other people in Islam is basically an effort to prevent Islamic scholars from considering themselves to be better than others, while people who criticize other people, especially those related to their physical appearance, are a sign that they think they are better than those being criticized.

### Normative Relevance of the Bullying Phenomenon

As explained earlier, bullying or bullying is an act of intimidation to others carried out verbally or physically. The following will be presented verses of the Qur'an and Hadith related to bullying, both verbal and physical.

<sup>34</sup>Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 516.

<sup>35</sup>Abu Muhammad Makki bin Abi Thalib Hammusy bin Muhammad bin Mukhtar al-Qaisi al-Qairawani, *Al-Hidayah ila Bulug al-Nihayah fi 'Ilm Ma'ani al-Qur'an wa Tafsirih wa Ahkamoh, wa Jamal min Funun 'Ulumih*, Juz XI, (t.t.: Majmu'ah Buhus al-Kuttab wa al-Sunnah, 1429 H/2008 M), p. 7003.

## 1. Verbal Bullying

As QS. al-Hujurat/49: 11 has been explained above, that this verse strongly condemns bullying behavior. In Ibn 'Asyur's tafsir, it is explained about the hadith which is the cause of the revelation of this verse:

وروى الواحدى عن ابن عباس أن سبب نزولها : «أن ثابت بن قيس بن شماس كان في سَعَوْ وَقر وكان إذا أتى لرلس النبي صلى الله عليه وسلم يقول : أوسِعوا لو ليجلس إلى جنبو فيسمع ما يقول فجاء يوماً يتخطى رقاب الناس فقال رجل : قد أصبت لرلساً فاجلس . فقال ثابت : مَنْ هذا؟ فقال الرجل : أنا فلان . فقال ثابت : ابنُ فلانة وذكر أمًا لو كان يعير بها في الجالية ، فاستحيا الرجل . فأنزل الله هذه الآية.

The meaning: Al-Wahidi narrated from Ibn Abbas that this verse concerns Thabit bin Qais, a friend of the Prophet whose hearing was impaired, and because of that he stepped over many people in the Prophet's assembly to be close and hear the Prophet's taushiyah. Thabit was reprimanded by someone, but Thabit asked back: "Who is this?" When the person answered, "I am so and so", Thabit stated that the person was a son of so and so who was famous for having disgrace during the period of ignorance. So the person was ashamed, and this verse came down to rebuke Thabit.<sup>36</sup>

The verse above describes the behavior of someone who carries out verbal bullying, namely by mocking other people. This verse very clearly condemns these acts of verbal intimidation against other people, even against oneself. Then, the history that was the cause of this verse's revelation explains that showing off or talking about other people's disgrace in public is also included in the category of verbal bullying, which even Allah Himself condemns this act through His word.

Then in another verse in QS. al-Taubah/9:79 describes that one of the behaviors of a hypocrite is someone who insults another person:

الَّذِينَ يَلْمُزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

The meaning: Those who criticize the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them – Allah will ridicule them, and they will have a painful punishment.

In the verse above, it is explained that verbal bullying in the form of insulting other people is categorized as hypocrisy. In fact, Allah gave an ultimatum to avenge this insult and threatened this act with punishment.

<sup>36</sup>Nadirsyah Hosen, *Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial* (Yogyakarta: Benteng Pustaka, 2017), p. 57.

## 2. Physical Bullying

Physical bullying is explained in the Hadith narrated by Imam Muslim no. 4733:

عَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ، قَالَ: مَرَّ بِالنَّسَامِ عَلَى أَنَاسٍ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُءُوسِهِمُ الزَّيْتُ، فَقَالَ: مَا هَذَا؟ قِيلَ: يُعَذِّبُونَ فِي الْخَرَاجِ، فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ فِي الدُّنْيَا». <sup>37</sup> (رواه مسلم)

The meaning: It has been narrated that Hisham bin Hakim bin Hizam (May Allah be pleased with them) happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of *Jizyah*. (Another narration says that they were being tortured for not having paid *Al-Kharaj*). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah SWT saying, 'Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release (Narrated by Imam Muslim no. 4733).

The normative arguments presented above clearly condemn verbal bullying, thus it stands to reason that physical bullying has the same negative effects. In general, this hadith clarifies that those who refuse to pay taxes would be physically punished. Nevertheless, this punishment is harsh or degrades other individuals. The response of the Companions, who denounced this behavior by using the Prophet Muhammad's statements about Allah's vengeance for those who torment others, demonstrates the ban of using physical force that results in demeaning other people.

## 3. Hadith about Bullying Slaves

Hadith narrated by Imam Nasa'i number 4672:

عَنْ سَمُرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَا، وَمَنْ جَدَعَهُ جَدَعْنَا وَمَنْ أَحْصَاهُ أَحْصَيْنَاهُ». <sup>38</sup>

The meaning: Narrated Samurah: that the Messenger of Allah SWT said: "Whoever kills his slave, then we will kill him, and whoever maims his slave, then we will maim him." (Narrated by Imam Nasa'i).

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<sup>37</sup>Abu al-Hasan Muslim bin al-Hajjaj, *Al-Musnad al-Sahih al-Mukhtasar*, Juz IV, p. 2017.

<sup>38</sup>Abu 'Abd al-Rahman Ahmad bin Syu'aib bin 'Ali al-Khurasani al-Nasa'i, *Sunan al-Sugra*, Juz VIII, (Ed. II; Halb: Maktab al-Matbu'ah al-Islamiah, 1406 H/1986 M), p. 20.



Islamic religious texts such as the Qur'an and Hadith were born in Arab society, with all kinds of traditions and culture. One of them is slavery, which in the past was still widespread there. So it is not surprising that many of these religious texts (the Qur'an and hadith) touch on the issue of slavery. Because this is a form of text response to the socio-cultural conditions around it. In fact, several laws regarding slavery have emerged from these sacred texts. Such as the existence of fiqh laws which seem to legalize slavery.

However, we need to realize that one of the goals of Islam is to eradicate humans from inhumane behavior. However, carrying out this mission is certainly not instant, but must be gradual because this is related to eliminating cultural traditions that have existed for a long time. One proof that Islam carries a mission of humanism is the hadith above. This hadith does not oppose slavery directly, but if viewed in general it shows the humane mission brought by Islam. This indication can be seen from the words of the Prophet which stated that if a slave was injured, the Prophet would retaliate against those who injured him. In fact, if someone has become a slave, then he is the complete property of his master, and the master is free to do whatever he wants to his slave. So other people have no right to interfere with what they own. However, the Prophet carried out this resistance bravely and of course based on humanity.

So, if we review the Hadiths which contain slavery, we will find many values defending the status of slaves and also show that Islam views slaves as having the same position as people in general. Therefore, it would be inaccurate to say that Islam is a religion that still legalizes the system of slavery based on texts from the Qur'an and hadith that talk about slavery. In this case, the text must be seen and considered from external aspects such as historicity, socio-cultural conditions and the time in which the text was born.

From the various texts mentioned above, it can be explained that a person must not insult or harass (bully) other people verbally or physically, whether because of their poverty, because of their religious heritage, their social strata or because their family has disgrace. Bullying is prohibited not only because it causes feelings of shame for the victim because their honor is being dropped, but also there is a feeling that the perpetrator who bullies is better than other people so that someone has the right to harass them, or it could be a feeling of envy that other people are better than the perpetrator and to cover up their dislike of their strengths, the person bullies them. Damaging other people's honor, having arrogant feelings of being better than others or being jealous of other people's advantages – all of these are not permitted in Islamic teachings.

### **Basic Idea of Hadith**

The hadith regarding the prohibition of maintaining bullying behavior has become the starting point for other hadiths which discuss acts of *ihitiqar* or

demeaning other people. The beginning of this discussion begins with the hadith which justifies the behavior of demeaning other people by labeling them "ugly people". Then starting from this justification which is still general in nature, the hadiths about degrading other people were raised by the author and linked to each other in order to explain the phenomenon of bullying which is currently widespread.

Implicitly, Ibn Majah's hadith number 3203, which is then complemented by Imam Muslim's hadith number 4650, shows the meaning of the importance of maintaining harmony by acting kindly towards fellow humans. The conditions for harmony are fulfilled if we can avoid acts of mutual envy, hatred, mocking each other or taking other people's rights. In the end, the hadith specifically advises not to demean other people. If we look closely, mutual envy, mutual hatred, ridiculing each other and taking other people's rights are attitudes that are oriented towards humiliating other people. This hadith provides a final statement in the form of the urgency to respect fellow human beings, or more about human values that must be maintained in order to continue to humanize humans.

So, the basic idea of Hadith Ibnu Majah number 3203 is the value of humanism, namely the effort to maintain a humane attitude towards fellow humans in any situation and condition. Humanism is an understanding that aims to revive a sense of humanity and aspire for a better social life.<sup>39</sup> In the previous comprehensive thematic study, it was also sufficient to contribute to the conclusion of the basic idea of the hadith studied, namely explaining the consequences for perpetrators of bullying both verbally and physically. This spirit is in line with the spirit of humanism which condemns all kinds of acts of harassment or degrading towards fellow human beings.

### **Problem Solving and Preventing Bullying in Social Media: Hadith's Ahkam Perspective**

In this situation, we must go above and beyond and begin at a young age to implant noble qualities in both ourselves and others, whether these values are derived from religion or cultural practices. Honesty, responsibility, caring, love, empathy, tolerance, patience, respect, humility, generosity, sincerity, and dedication to God are only a few of the noble values themselves.

The hadith narrated by Ibn Majah focuses on explaining how the Prophet's hadith views bullying as leading to degrading behavior. Then a complete reading of the hadith narrated by Imam Muslim adds an explanation of indications of bullying behavior such as envy, hatred, belittling and tyrannizing other people. These attitudes are the seeds of hostility and division

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<sup>39</sup>Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008).

between people. Therefore, there is a need for preventive measures in order to prevent or overcome this act of bullying.

### 1. Providing Spiritual Awareness about Preventing Bullying Behavior

In the Hadith narrated by Imam Muslim no. 6709:

سَمِعْتُ جَابِرًا، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «الْمُسْلِمُ مَنْ سَلَّمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ». (رواه مسلم)<sup>40</sup>

The meaning: Muslim is the one who saves all Muslims from his mouth and hand. And the person who emigrates is the person who abandons all of Allah's prohibitions.”

The previous hadith is consistent with the fundamental definition of bullying behaviors, which cause aggressive acts toward other people on both a physical and verbal level. This Hadith's main purpose is to raise awareness about how crucial it is to safeguard your lips and hands. Considering that all sorts of improper speech and unethical behavior are the core causes of all interpersonal issues. The effects of this behavior, like bullying, can cause discord in a partnership.

Therefore, preventive measures for bullying behavior need to be taken by providing an understanding of the effects it causes, one of which is providing spiritual awareness. Because humans tend to be sensitive, sensitive and easily accept something if it has been touched by their spiritual side.

Human beings are also encouraged to call on each other for goodness, as Allah SWT says in QS. Ali 'Imran/3: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

The meaning: And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

### 2. Encouraging a Culture of Cooperation and Ending the Conflict Cycle

Bullying is also caused by a lack of building a sense of brotherhood between people. And this is not in accordance with the words of Allah SWT:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The Meaning: The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy. (QS. Al-Hujurat [49]: 10).

<sup>40</sup>Abu al-Hasan Muslim bin al-Hajjaj, *Al-Musnad al-Sahih al-Mukhtasar*, Juz I, p. 65.

Bullying victims tend to be passive when they receive aggressive treatment or intimidation from the bully. The victims of bullying certainly have feelings of revenge but they cannot retaliate against this treatment. Therefore, these victims often look for other victims who are weaker than them to use as an outlet for their feelings of revenge. Thus, a chain and entrenched cycle of bullying is created.

Therefore, one of the efforts that needs to be made is to break the cycle of conflict by fostering an attitude of cooperation as early as possible in positive matters. If an attitude of cooperation is ingrained in oneself, then simultaneously a strong circle of brotherhood will be built and of course it will be able to minimize conflict. In this case, the hadith of the Prophet narrated by Imam Bukhari and Muslim has explained the importance of working together:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» (متفق عليه)

The meaning: Narrated 'Abdullah bin 'Umar: Allah's Messenger PBUH Said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection." (Narrated by Bukhari dan Muslim)

Sociologically (*hablu min al-nas*), bullying will only cause a loss of peace in society, destroy peace, strain brotherhood, and injure humanity. Because basically human nature is a creature that desires a life of peace and tranquility, it is certain that both of them are enemies of humanity. Any religion never teaches its people to do this.<sup>41</sup>

If referring to the *ahkam* hadith, preventive measures against the phenomenon of bullying are a form of anticipatory attitude towards everything bad that might happen. Breaking the cycle of conflict and establishing positive relationships or cooperation can minimize the occurrence of bullying, because people will tend to respect each other if they have the same vision or ideals

<sup>41</sup>Ali Imron, "Hate Speech dan Bullying Perspektif Hadis Nabi in web UIN SUKA," 2016, [ilmuhadis.uin-suka.ac.id](http://ilmuhadis.uin-suka.ac.id).

### **3. Eliminate Inferior Attitudes and Improve Assertiveness**

If someone has been and is still a victim of bullying, the action that needs to be taken is to eliminate one's inferior and pessimistic attitudes and hone assertive skills in an effort to maintain one's honor. Assertive ability is the ability to convey thoughts or opinions to other people in the right way.

This includes the ability to say "NO" to pressure received from friends or bullies. There is a history that becomes the *asbab al-nuzul* from QS. Al-Hujurat: 11, which states that this verse concerns the ridicule of some women towards Shafiyah bint Huyay bin Akhtab (one of the Prophet's wives) who was of Jewish descent. The Prophet then said to Shafiyah: "Why don't you tell them that my father is Prophet Harun, my uncle is Prophet Musa and my husband is Prophet Muhammad?!"<sup>42</sup>

Then, for victims who are physically bullied, this optimistic and assertive attitude can be done by having the courage to report it to those closest to them or directly to the Law Enforcement Agency. Because acts of bullying, especially in Indonesia, have entered the criminal realm with a five year prison sentence as regulated in the Criminal Code (*Kitab Undang-Undang Hukum Pidana/KUHP*). Then Article 281 of the Criminal Code concerning deliberate violations of morality and politeness in public.<sup>43</sup>

Then, what about cases of mental development through public humiliation? Cases like this are usually carried out by a mass association or certain institution to test the mentality of its new members. In this case, of course the situation and conditions must be looked at. If this is done with the aim of testing someone else's mentality, then there is no problem as long as it is still at a reasonable level. If the testee turns out to be experiencing depression then this method must be stopped and given the understanding that it is done solely for the purpose of mental testing, not purely to be humiliated and humiliated continuously. Indeed, in this case it must be done proportionally. so does joking. Even though there is no motivation to demean or hate, of course you have to stick to ethics.

Joking or bantering is a complement to social interactions in society. It is sometimes needed to eliminate boredom and create familiarity, but of course if it is served well according to the portion and considering the existing conditions. Because, every place and atmosphere has the right language to express it. The Prophet also joked with his Companions, this was a form of the

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<sup>42</sup>Hosen, *Tafsir Al-Qur'an di Medsos: Mengkaji Makna dan Rahasia Ayat Suci Pada Era Media Sosial*, p. 53.

<sup>43</sup>Mayada Afriga Arum Dari and Nadya Melinda Oktarina, "Islamic Criminal Law Principles in Regulation of Misuse Information on Social Media Victims," *Rechtenstudent* 4, No. 1 (2023), p. 15-25. Agie Permadi, "Bullying Masuk Ranah Pidana," n.d., metro.sindonews.com.

Prophet's closeness and mingling with his Companions. However, the Prophet's way of joking was always ethical.

Please note that his jokes are haqq or true, not lies. At-Tirmidhi narrated from the path of Abu Hurairah that the companions asked, "*O Messenger of Allah, are you teasing us?*" He said:

إِنِّي لَا أَقُولُ إِلَّا حَقًّا

The meaning: I speak nothing but the truth.<sup>44</sup>

It was as if they wanted to say that it was inappropriate for him who brought a *risalah* (assignment) from Allah and his noble position before Allah to joke. He also said that he was joking, but did not tell anything except the truth.

Therefore, when in the context of mutual communication, there should be reciprocity in the form of clarification. Clarification of information is necessary when there is doubt about the validity of the information. Placing a proportional understanding of the results of communication allows for the absence of misunderstandings, either on one party or on both parties communicating with each other. Because misunderstandings can cause offense between parties which can ultimately become a reason to hate each other. These seeds can become something that causes people to bully each other, both on a small and large scale.

In the perspective of hadith *ahkam* that preventive action from the Prophet against victims of bullying, namely in the form of a solution for someone who is insulted or ridiculed by others to defend themselves with good language and logic. Bullies will tend to get bored doing their actions if the victim does not feel pressured or can even fight back in a good way. Therefore, assertive actions need to be trained to anticipate bullying actions that can be done by anyone and at any time. Because this assertive attitude is an attempt to eliminate one's own inferiority attitude that is the target or object of one's superiority.

## Conclusion

Based on the results of the author's presentation regarding bullying behavior from a hadith perspective, it is concluded that: 1) The Hadith narrated by Ibn Majah generally explains how the Prophet's Hadith views bullying as leading to degrading behavior. This is obtained from the word *ihtiqar* which has a correlation in meaning with the orientation of bullying behavior itself, namely degrading. Then a complete reading of the hadith narrated by Imam Muslim adds an explanation of indications of bullying behavior such as envy, hatred, belittling and tyrannizing other people. These attitudes are the seeds of hostility

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<sup>44</sup>Sunan at-Tirmidzi No. 1990, n.d.

and division between people; 2) The basic idea of Ibn Majah's hadith number 3203 is the value of humanism, namely the effort to maintain a humane attitude towards fellow humans in any situation and condition. Humanism is an understanding that aims to revive a sense of humanity and aspire to a better social life. In the previous comprehensive thematic study, it was also sufficient to contribute to the conclusion of the basic idea of the hadith studied, namely explaining the consequences for perpetrators of bullying both verbally and physically. This spirit is in line with the spirit of humanism which condemns all kinds of acts of harassment or degrading towards fellow human beings. Therefore, in the perspective of ahkam hadith there is a need for preventive measures in order to prevent or overcome this act of bullying; 3) The preventive measures offered by this hadith are: a) providing spiritual awareness of the importance of preventing bullying early, b) supporting cooperation and breaking the cycle of conflict, c) eliminating inferiority for victims of bullying and honing assertive skills. In Islamic law, preventing a bad deed is better than treating it.

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