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BULLYING IN EDUCATION IN THE PERSPECTIVE OF HADITH

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Abstract

Bullying in education is a despicable act and is prohibited by Islam because it can hurt the victim physically and mentally. The meaning of Bullying is an act of threatening, scaring bodily or spiritually against someone due to one's superiority attitude, so that they feel entitled or powerful to intimidate others. This study examines Bullying from the perspective of the Prophetic Hadith on the phenomenon of Bullying. This study seeks to find the significance of the phenomenon of Bullying with the hadith and the relevance of exploring the preventive measures offered by the hadith of the Prophet. The method used is descriptive-analytical. The results of this research are: 1) The Hadith narrated by Ibn Majah generally explains how the Prophet's Hadith views Bullying as leading to degrading behavior. The word *ihtiqar* has a meaning correlation to the orientation of Bullying behavior, namely degrading, Hadith narrated by Sahih Muslim is also about degrading other people's behavior, and Hadith Bukhari about one's life and honor must be protected, respected and guarded; 2) the normative relevance of the phenomenon of Bullying is the prohibition of mutual envy, hatred, oppression, neglect and contempt for other Muslims, the prohibition of degrading others which can be the root of the division of Muslims, and no one has the right to kill, insult, damage and injure others without reasons justified by Islamic law.

Keyword: Bullying, Education, Hadith

Abstrak (Indonesia)

Bullying di dunia pendidikan adalah tindakan tercela dan dilarang oleh Islam karena dapat melukai korban secara fisik dan mental. Maksud dari Bullying adalah suatu perbuatan mengancam, menakut-nakuti secara wujud tubuh atau kejiwaan

spiritual terhadap seseorang yang disebabkan sikap superioritas seseorang, hingga merasa berhak atau berkuasa untuk mengintimidasi orang lain. Penelitian ini mengkaji Bullying dengan perspektif hadis Nabi atas fenomena Bullying. Kajian ini berusaha menemukan signifikansi fenomena Bullying dengan hadis dan relevansi eksplorasi atas tindakan preventif yang ditawarkan oleh hadits Nabi. Metode yang digunakan adalah deskriptif-analitis. Hasil atas penelitian ini adalah: 1) Hadis riwayat Ibnu Majah secara umum menjelaskan bagaimana hadis Nabi memandang tindakan Bullying mengarah pada perilaku merendahkan. Kata ihtiqar memiliki korelasi makna terhadap orientasi perilaku Bullying yaitu merendahkan, Hadis riwayat kitab Shahih Muslim juga tentang perilaku merendahkan orang lain, dan Hadis Bukhari tentang kehidupan dan kehormatan seseorang harus dilindungi, dihormati dan dijaga; 2) relevansi normatif terhadap fenomena Bullying adalah adanya larangan untuk saling dengki, benci, menzalimi, menelantarkan dan menghina muslim lainnya, larangan merendahkan orang lain yang bisa menjadi akar perpecahan umat Islam, dan tidak ada seseorang yang mempunyai hak untuk membunuh, menghina, merusak dan melukai orang lain tanpa alasan yang dibenarkan oleh syariat Islam.

Kata Kunci: Bullying, Pendidikan, Hadis

INTRODUCTION

Bullying (Bullying) has become a tradition in the world of education in Indonesia, especially during the admission of new students or students both at school and college level (Hatta, 2018). The process of school or campus orientation for new students is always “seasoned” with acts of violence (*premanism*) under the pretext of enforcing discipline, shaping character and bringing closer the relationship between senior students and junior students (Suseno, 2018). However, the opposite is true: the relationship between senior and junior students is distant and disharmonious. Violence, hostility, hatred and resentment become a tradition and legacy to each subsequent generation. The high number of bully cases is already at an alarming stage. School is a formal educational institution as a place to gain knowledge, develop skills while forming noble morals as a provision for living in society when students grow up. The availability of a conducive school environment is the main thing that needs to be considered so that schools are able to carry out their functions (Sari et al., 2022). But lately there have been many cases that contradict the values of education that seek to form noble morals, including Bullying behavior.

Bullying can cause physical and psychological harm to the victim by mocking, making fun of, insulting, threatening, calling names with the purpose of insulting, blackmailing, persecuting, slander, sexual violence, ostracizing, extorting, damaging the victim’s property or objects, threatening and hitting with the aim of hurting or putting

someone in a depressed state (Lisa & Ismail, 2023). Bullying behavior is not a behavior that should be underestimated because this behavior can have serious impacts such as disruption of mental health, depression, disability and even the loss of one's life due to murder or suicide (Sari et al., 2022). The case of Bullying quoted from regionalkompas.com as an example, a 6th grade elementary school student was a victim of Bullying for 2 years by classmates by grabbing, spitting, dousing with water and even being held in the classroom until his psychological condition was unstable, did not want to go to school and was afraid to meet people. Another case quoted from detiknews.com a 7th grade junior high school student with the initials G (13) had to undergo surgery to cut a 4 cm long femur after being bullied by his schoolmates on November 20, 2023.

The impact of Bullying behavior is not only on the victim, but also on the perpetrator (Aswat et al., 2022). The consequences of Bullying for the victim are to bring up feelings of anxiety and fear in a protracted manner. If it lasts a long time, it can affect anti-social and pessimistic attitudes (Fajriyah et al., 2021). Even worse, it can lead to suicide due to stress and depression. (Karisma et al., 2024). As for the perpetrator of Bullying, he generally has a high sense of superiority. He has a high need to dominate others who are considered inferior and lacks empathy for the victim (Rembang, 2024). These perpetrators tend to be unable to build healthy relationships and are weak to see things from another perspective. By Bullying, the perpetrator will assume that he/she has power over the situation (Che Noh & Ab Rahman, 2013). If carried out continuously without intervention, this Bullying behavior can lead to acts of violence or other criminal acts (Muzdalifah, 2020).

Various solutions have been offered as an effort to overcome this problem, be it with a social, psychological or spiritual approach. However, every effort that has been offered seems to be ineffective if we look at the prevalence of this case. Therefore, the study of this phenomenon still needs to be enriched by trying various perspectives, one of which is the perspective of the Prophet's hadith. The Prophet's Hadith, for Muslims, not only functions as a guide in carrying out the Shari'a, but is also used as a guide for commercial transactions.

As Islam strongly prohibits Bullying behavior as it is a despicable behavior. These prohibitions are not only conveyed in the Qur'an, but also in the Hadiths of the Prophet Muhammad. In addition, Bullying also has an impact on the psychological condition of students (Sari et al., 2022). Islam is known as a religion of peace and love. Therefore, one of the efforts that need to be made is to break the circle of conflict by fostering an attitude of cooperation as early as possible in positive things. If the attitude of cooperation has been embedded in oneself, it will simultaneously build a strong circle of brotherhood and certainly be able to minimize conflict.

In this regard, the Prophetic traditions narrated by Ahmad, Bukhari and Muslim have explained the importance of brotherhood:

عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ
لَا يَضِلُّهُ وَلَا يَخْذُلُهُ وَلَا يُسْلِمُهُ

“A Muslim is the brother of another Muslim. Therefore, do not oppress and belittle him and do not harm him.” (HR. Ahmad, Bukhari, Muslim)

The Prophet also mentioned in his saying narrated by Imam Muslim in his Sahih book number 4650 that a Muslim with another Muslim is a brother, so he forbade every Muslim to hurt, degrade, or insult each other.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ حَدَّثَنَا دَاوُدُ بْنُ 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 يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ

“Abdullah ibn Maslamah ibn Qa’nab narrated to us Dawud ibn Qais narrated to us from Abu Sa’id the slave of ‘Amir ibn Kuraiz from Abu Hurairah who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Do not envy each other, slander each other, hate each other, and antagonize each other. Let none of you trade in something that is still in the offer of another Muslim and be servants of Allah who are brothers to one another. Muslims with other Muslims are brothers who should not hurt, degrade, or insult. Piety is here (the Prophet pointed to his chest), he said it three times. A person is considered to have done evil if he insults his fellow Muslim. One Muslim to another is forbidden his blood, his property, and his honor.”

Hadith narrated by Tirmizi, the Prophet said that “the most perfect believers in faith are those with good manners. In social interaction, Islam never positions a person because of his social strata, skin color, ethnicity, seniority. Islam explicitly states that humans are created from different ethnic groups to know each other and do good to each other. Therefore, it is deemed urgent to see how the Prophetic Hadith speaks about the phenomenon of Bullying. This study not only discovers the existence of the phenomenon of Bullying in the hadith, but also explores the preventive measures offered by the Prophetic traditions on this problem.

LITERATURE REVIEW

First, research conducted by Muhammad Hatta, (2018) with the title “Bullying (Bullying) in the World of Education Reviewed Based on Islamic Criminal Law” discusses Bullying in the world of education in Islamic legal concepts relating to law enforcement and the resolution of criminal cases such as *jinayah hudûd*, *ta’zir* and *qishâsh*.

Second, research conducted by Fitri Sari, Firma Andrian and Muhammad Fauzhan ‘Azima, (2022) entitled “Anti-Bullying Education: A Study of Hadith Reasoning with a Psychological Approach” discusses in depth about anti-Bullying education from a Hadith and psychological perspective, focusing on an overview of Bullying behavior, its psychological impact, and the law of Bullying from a Hadith perspective.

Third, research conducted by Hijarawati Aswat, Mitra Kasih La Ode Onde & Beti Ayda, (2022) discusses the strengthening of character education instilled in elementary schools to dispel forms of Bullying behavior around children's learning environment.

Fourth, Lisa & Ismail, (2023) in his research entitled "Philosophical Views on Bullying (Bullying) in Education" discusses the behavior of Bullying in the view of behavioristic philosophy using academic and psychological aspects in students.

Fifth, Nurul Karisma, Aida Rofiah, Siti Nur Afifah & Yuni Mariani Malik, (2024) in his research entitled "Adolescent Mental Health and Suicide Trends: The Role of Society in Overcoming Cases of Bullying in Indonesia" discusses the impact of Bullying on adolescent mental health, identifies the role of society in preventing Bullying, and provides recommendations involving the role of society in protecting adolescent mental health and preventing the increase in suicide trends.

Based on the five previous studies above that are used as reference materials for research, it can be concluded that these five studies discuss cases of Bullying that occur in the scope of society and even in the scope of schools. So that this research provides similarities in the case of Bullying, but researchers are more interested in discussing more deeply about Bullying in the world of education in the perspective of hadith.

RESEARCH METHODS

This research is a qualitative library research (*library research*). While the method of analysis used in this paper is the descriptive-analytical approach method. Meanwhile, the data and information in this article are extracted from various sources of data in this article are books, books of hadith, books of tafsir, magazines, articles or journals, news and others that examine the topic of discussion in this study. Furthermore, the data are presented in descriptive form accompanied by analysis or interpretation of the existing data.

RESULTS AND DISCUSSION

Overview of Bullying behavior

The word bully literally means to harass and bully a weaker person. While the term Bullying refers to the aggressive behavior of a person or group of people who are carried out continuously against a weaker person or group to harm the victim physically, verbally or mentally. Bullying physically for example hitting, molesting, slapping, injuring, Bullying verbally for example making fun of, mocking, cursing, and Bullying mentally for example threatening, ostracizing, extorting and intimidating (Prasetyo, 2011). Some factors of a child doing bully to other children, including to seek the attention of people around, usually the child is a lonely child and wants to seek entertainment and attention in a bad way. Nowadays Bullying does not only happen in the real world, but also in cyberspace, one of which is social media and is often referred to as *cyber-Bullying*. Cyberbullying can be seen when a person's posts on social media are made fun of or insulted by *netizens*.

Bullying can happen to anyone and regardless of age, including in early childhood. Bullying behavior in early childhood is often underestimated and even tends to be ignored by both teachers and parents with the assumption that early childhood does not yet understand correctly what is good and bad, so it is natural to do at that age. Perren revealed that Bullying has been around since kindergarten. In his research, it was found that 37% of the total kindergarten children observed were actively and regularly involved in Bullying, either as perpetrators, as victims or as both. This figure shows that the incidence of Bullying is quite common in kindergartens (Fitri & Putri, 2021).

The impact of Bullying on children is very dangerous because it is not felt in the short term but has long-term effects. In the short-term Bullying causes feelings of isolation, insecurity, depression, feelings of low self-esteem or suffering from stress that can end in suicide. Whereas in the long-term victims of Bullying may suffer from emotional and behavioral problems. These long-term effects may go undetected by the victim, perpetrator, teacher or parents. Because the impact is more emotional and psychological, the process is invisible, very slow, lasts a long time and does not appear when Bullying occurs (Prasetyo, 2011).

The World of Education Looks at Bullying

Bullying (Bullying) in schools has become a serious problem globally, including in Indonesia. Bullying in schools not only occurs in developing countries but also in developed countries. Research on Bullying among students has started seriously and systematically in Western countries since the 1970s. Olweus as a pioneer of Bullying research continues to encourage researchers to conduct research on Bullying among students in several Scandinavian, Australian and other Western countries. The results of these studies show that Bullying among students in these countries continues to increase every year.

The Minister of Education and Culture, Nadiem Makarim, is more likely to use the word “Bullying” or “*rundung*” for the equivalent of the term-Bullying. The words Bullying or *rundung* can represent the term-Bullying which means disturbing the victim or harassing continuously such as intimidating, humiliating, extorting, beating, Bullying or harassing others who are weaker so that the victim is hurt or depressed. However, the two terms “Bullying” or “Bullying” are not well known and even the print media, electronic media and various scientific articles still use the term-Bullying or bully in mentioning violence in education. Therefore, in this article, the term Bullying will be used to refer to Bullying in education.

In general, researchers classify Bullying in three categories: physical, verbal or oral and anti-social. Physical and verbal Bullying is referred to as the act of harassing or disturbing the victim which is done directly such as insulting, calling with certain names, hitting or injuring. However, Bullying is categorized in the anti-social category as Bullying acts that are done indirectly to the victim such as the exclusion of a student from a friendship group at school or all students are forced to stay away from the victim from various activities and associations. Demaray and Malecki in their article explain that Bullying behavior is a negative act committed by someone who is stronger or more powerful against someone who

is weaker or less powerful repeatedly. Olweus mentioned that bullies are usually more aggressive, have a stronger, stockier, bigger body than the victim and usually bullies are more from male students than female students. However, in the current development, bullies no longer look at gender groupings. In fact, Bullying is also widely practiced among female students, even their actions are very sadistic and their actions are often uploaded on social media.

Current developments show that acts of Bullying can be carried out in various ways and media repeatedly against victims both individually and in groups. Bullying is carried out directly and very aggressively with the aim of hurting the victim, causing discomfort, making the victim depressed, injuring and even causing death to the victim. However, in the age of digital era and highly developed information technology, Bullying is not only done conventionally but can also be done in cyberspace (internet) such as through Facebook and Twitter, WhatsApp, or Instagram with the aim of hurting or humiliating the victim. This Bullying behavior aims to hurt the victim and put the victim in a depressed state (Suseno, 2018).

Bullying in Hadith Perspective

Bullying is an act of intimidation against another person in the form of physical or verbal actions that are repeated or have the potential to be repeated, and involve an imbalance of power and/or power. This behavior may include verbal abuse, physical violence or coercion, and may be directed repeatedly against a specific victim, possibly on the basis of race, religion, gender, sexuality or ability. The action is not due to a previous problem, but is born out of a person's attitude of superiority so that it seems that the perpetrator has the right and ownership to degrade his victim (Lestari, 2016).

Various ways have been used to tackle this social problem. The majority of researchers have studied this case through counseling and psychological approaches. However, a method or solution certainly cannot reduce the existing problems immediately. Therefore, a new perspective to overcome this problem is needed. One of the perspectives offered here is to place the problem of Bullying in the spiritual realm to be reviewed from the perspective of the Prophetic hadith. If we look at the orientation of Bullying behavior which leads to an action that degrades others, there is one hadith that specifically explains about it.

Viewed with a psychological approach, the Prophet's traditions do not condone Bullying behavior. This is indicated by the hadith teachings that prohibit all speech and behavior that leads to Bullying behavior. This includes the following hadith narrated by Muslim number 4646:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنْ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

“Yahya bin Yahya narrated to us and said: I read the book of (Malik) from (Abu Az Ziyad) from (Al A'raj) from (Abu Hurairah) that the Messenger of

Allah (blessings and peace of Allah be upon him) said: “Avoid prejudice, for prejudice is the falsest speech. Do not seek rumors; do not find fault; do not compete with each other; do not envy each other; do not scold each other; and do not turn your backs on each other! “The above Hadith clearly illustrates that the Prophet taught us to avoid prejudice, because prejudice is the falsest speech, the prohibition of having envy and jealousy towards others, and the prohibition of hating each other. This is because Allah SWT. commands brotherhood among His servants, as stated in the lafazh *وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا* (Be you servants of Allah who are brothers). Quoted from the book *Fathul Bari*, the sentence means “When you leave the above prohibitions, you will become brothers. Meanwhile, if you do not leave them, you will become people who are hostile to each other” (Sari et al., n.d.).

Takhrij al-Hadith

In the book of hadith *Sunan* by Ibn Majah, there is a hadith that explains about ihtiqar or looking down on others. The hadith is recorded in the book of *Sunan Ibn Majah* number 4203: (Ibn Majah, *Sunan Ibn Majah*, in CD ROOM Application *Maktabah Syamilah* (Islam et al., n.d.)

حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ 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

“Ya’qub ibn Humaid Al Madani narrated to us from Daud ibn Qais from Abu Sa’id the former slave of ‘Amir from Abu Hurayrah that the Messenger of Allah (blessings and peace of Allah be upon him) said: “It is sufficient that a person is said to have done evil if he belittles his Muslim brother.”

Then there is another longer hadith about belittling others, namely the hadith in the book of *Sahih Muslim* number 4650: (Imam Muslim, *Sahih Muslim*, in *Maktabah Syamilah* CD ROOM Application).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ حَدَّثَنَا دَاوُدُ 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 يَبِغْ بَعْضُكُمْ عَلَى بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

“Abdullah ibn Maslamah ibn Qa’nab narrated to us Dawud ibn Qais narrated to us from Abu Sa’id the slave of ‘Amir ibn Kuraiz from Abu Hurairah who said: The Messenger of Allah (blessings and peace of Allah be upon him) said: “Do not envy one another, slander one another, hate one another, and antagonize one another. Let none of you trade in something that is still in the

offer of another Muslim and be servants of Allah who are brothers to one another. Muslims with other Muslims are brothers who should not hurt, degrade, or insult. Piety is here (the Prophet pointed to his chest; he said it three times. A person is considered to have done evil if he insults his fellow Muslim. Muslims with one another haram blood, property, and honor.

Then in Hadith Bukhari Number 6287:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ وَاقِدِ بْنِ مُحَمَّدٍ سَمِعْتُ أَبِي قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ أَلَا أَيُّ شَهْرٍ تَعْلَمُونَهُ أَعْظَمَ حُرْمَةً قَالُوا أَلَا شَهْرُنَا هَذَا قَالَ أَلَا أَيُّ بَلَدٍ تَعْلَمُونَهُ أَعْظَمَ حُرْمَةً قَالُوا أَلَا بَلَدِينَا هَذَا قَالَ أَلَا أَيُّ يَوْمٍ تَعْلَمُونَهُ أَعْظَمَ حُرْمَةً قَالُوا أَلَا يَوْمُنَا هَذَا قَالَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَدْ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ إِلَّا بِحَقِّهَا كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَلَا هَلْ بَلَغْتُ ثَلَاثًا كُلَّ ذَلِكَ يُجِيبُونَهُ أَلَا نَعَمْ قَالَ وَيَحْكُمُ أَوْ وَيَلْكُمُ لَا تَرْجِعَنَّ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

“Has narrated to me (Muhammad bin Abdullah) has narrated to us (‘Ashim bin Ali) has narrated to us (‘Ashim bin Muhammad) from (Waqid bin Muhammad), I heard (my father) say; (‘Abdullah) said, the Messenger of Allah (peace and blessings be upon him) said during the Farewell Hajj; “know, what month do you know that is the most glorious?” The Companions replied; ‘our month,’ the Prophet asked: “know, which country do you know is the noblest?” The Companions replied; ‘our country.’ The Prophet asked; “know, what day do you know is the most glorious?” The Companions replied; ‘This day of ours.’ The Prophet continued; “Verily Allah tabaaraka wata’ala has forbidden you your blood, your wealth, and your honor, except by right, as is the honor of this day of yours, this country of yours, and this month of yours, have I not told you?” (The Prophet repeated his question three times). All his questions were answered by the Companions with; ‘Yes.’ Then the Prophet continued: “Woe to you or perish you, lest after me you become disbelievers again, some of you cutting the throats of others.”

Hadith Classification

As explained earlier, Bullying is an act of intimidation against another person that is done verbally, physically, as well as the Hadith about Bullying slaves. The following will present the traditions related to Bullying, whether verbal or physical (Islam et al., n.d.).

1. Bullying Verbally

As stated in QS. al-Hujurat verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“O you who have believed, let not one people make fun of another people (for) they may be better than those who make fun of them, nor let women make fun of other women (for) they may be better than those who make fun of them). Do not revile one another and call one another by bad names. The worst calling is (calling the wicked) after believing. Those who do not repent are the wrongdoers.”

Ibn ‘Ashur’s commentary explains that the hadith that caused the revelation of the verse is:

وروى الواحدى عن ابن عباس أن سبب نزولها: « أن ثابت بن قيس بن شماس كان في سمعه وقر وكان إذا أتى مجلس النبي صلى الله عليه وسلم يقول : أوسعوا له ليجلس إلى جنبه فيسمع ما يقول فجاء يوماً يتخطى رقاب الناس فقال رجل : قد أصبت مجلساً فاجلس . فقال ثابت : مَنْ هذا؟ فقال الرجل : أنا فلان . فقال ثابت : ابنُ فلانة وذكر أمّا له كان يُعير بها في الجاهلية ، فاستحيا الرجل . فأنزل الله هذه الآية»

“Al-Wahidi narrates from Ibn Abbas that this verse is about Tsabit bin Qais, a companion of the Prophet who was hearing impaired, and so he stepped over many people in the Prophet’s assembly in order to be near and hear the Prophet’s speech. Tsabit was reprimanded by someone, but Tsabit asked back; “who is this?” When the man replied, “I am so-and-so”, Tsabit declared that the man was the son of so-and-so, who was notorious for his disgrace during the jahiliyyah. So the man was embarrassed, and this verse was revealed to rebuke Tsabit” (Hosen, 2019).

The above verse describes the behavior of someone who commits acts of verbal Bullying, namely by mocking others. The verse clearly condemns such verbal Bullying against others, and even against oneself. Then, the narration that led to the revelation of the verse explains that spreading or talking about other people’s disgrace in public is also included in the category of verbal Bullying, which Allah Himself condemns through His words.

1. Bullying Physically

Muslim hadith 4733:

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ هِشَامِ بْنِ حَكِيمٍ عَنْ جَزَامٍ قَالَ مَرَّ بِالشَّامِ عَلَى أَنْاسٍ وَقَدْ أُفِيمُوا فِي الشَّمْسِ وَصُبَّ عَلَى رُءُوسِهِمُ الرِّيثُ فَقَالَ مَا هَذَا قِيلَ يُعَذَّبُونَ فِي الْخَرَجِ فَقَالَ أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذَّبُونَ فِي الدُّنْيَا

“Abu Bakr ibn Abu Shaibah narrated to us; Hafsh ibn Ghiyats narrated to us from Hisham ibn ‘Urwah from his father, Hisham ibn Hakim ibn Hizam, who said: ‘I once passed by some people in the Levant who were drying in the sun while their heads were poured with oil. Then Hisham asked; ‘Why are these people being punished? ‘Someone replied; ‘They are being tortured because of

the tax issue.’ Hisham said; ‘Indeed I have heard the Messenger of Allah (peace and blessings of Allah be upon him) say: “Verily, Allah will torment those who torment others in this world.”

If verbal Bullying has been clearly condemned by the normative arguments above, then of course physical Bullying also has the same consequences. In general, the Hadith describes physical punishment for people who do not pay taxes. However, such punishment is an act of dehumanizing or putting others down. The prohibition of physical violence that leads to the degradation of others is evident in the response of the Companions who condemned such acts by quoting the Prophet Muhammad’s words about Allah’s retribution for those who torture others.

1. Hadith on Bullying against Slaves

Hadith narrated by Imam Nasa’i number 4672:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاَهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاَهُ

“Narrated to us (Muhammad bin Al Mutsanna) narrated to us (Muhammad bin Ja’far) narrated to us (Shu’bah) from (Qatadah) from (Al-Hasan) from (Samurah) that the Messenger of Allah (blessings and peace of Allah be upon him) said: “Whoever kills his slave we will kill him and whoever cuts off the ends (of the limbs) of his slave we will cut off the ends.”

Islamic religious texts such as the Qur’an and Hadith were indeed born in an Arab society with all kinds of traditions and cultures. One of them is slavery, which in the past was still rife there. It is no wonder then that many of these religious texts (Qur’an and Hadith) allude to the issue of slavery. This is because it is a form of textual response to the surrounding socio-cultural conditions. Even from these sacred texts have given birth to several laws about slavery. Such as the existence of fiqh laws that seem to legalize slavery.

However, we need to realize that one of the purposes of Islam is to alleviate human beings from inhumane behavior. However, to carry out this mission is certainly not instantaneous, but must be gradual because this is related to eliminating traditions that have existed for a long time. One proof that Islam carries the mission of humanism is the hadith above. The hadith does not directly oppose slavery, but if looked at in general, it shows the humane mission brought by Islam. This indication can be captured from the Prophet’s words which state that if a slave is harmed then the Prophet will retaliate against the one who harmed him. Whereas if someone is already a slave, then he is the full property of his master, and the master is free to do anything to his slave. So, there is no right for others to interfere with what he has. But the Prophet fought back bravely and of course on the basis of humanity.

So, if we review the traditions that contain slavery, we will find many values of defense of the status of slaves and also show that Islam views slaves as having the same

position as people in general. Therefore, it is inaccurate to say that Islam is a religion that still legalizes the slavery system based on the *nash-nash* of the Qur'an and Hadith that discuss slavery. In this case, the text must indeed be seen and considered externally such as historicity, socio-cultural conditions and the time in which the text was born.

From the various *nash-nash* mentioned above, it can be explained that one should not insult or harass (mem-bully) another person verbally or physically, whether it is because of his poverty, because of his religious descent, social strata or because his family has a disgrace (Hosen, 2019). Bullying is forbidden not only because it causes embarrassment for the victim because his/her honor is undermined, but also because of the feeling that the bully is better than the other person so that someone has the right to harass them, or it could be a feeling of envy that the other person is better than the bully and to cover up the dislike of their advantages, the person bully them. Damaging other people's honor, having an arrogant feeling of being better than others or being jealous of the advantages of others are all not justified in Islamic teachings.

Sanad Criticism

In Sunan Ibn Majah's Hadith number 4203 in quantity, the Hadith does not have *syawahid*, according to the language *syawahid* is what means is the witness (Pratama, Aunillah Reza, 2018). Whereas according to the term, it is a hadith whose narration is the same as another hadith and usually the companions who narrate the hadith are different) because at the first level it was narrated by Abu Hurairah alone. However, at the next level the sanad of the tradition has a *taba'a* which means one that accompanies or matches. Whereas according to the term, it is a tradition whose sanad corroborates another sanad of the same tradition, and the companion who narrates it is one, at every level. Therefore, Ibn Majah's Hadith is categorized as a *gharib* Hadith. A *gharib* Hadith is a Hadith that is narrated by one narrator either at every level or only at one level.

Matan Criticism

In Sunan Ibn Majah's hadith number 4203 in terms of content (*matan*), the hadith narrated by Ibn Majah has the shortest wording among the above traditions that are similar. The longest redaction is the narration of Imam Muslim. But the difference in the *matan* here does not affect the quality of the *matan*, plus the difference is not in the form of words or redactions, but in the quantity or amount of content. This is because what makes the text sound is the absence of *Tashhif-Tahrif*, *Gharib al-lafdzi*, and *Majaz*. In general, the text of the hadith does not contradict the Qur'an, other traditions, science or logic.

In general, the Hadith explains that the behavior of belittling others is a form of attitude that shows the badness of the perpetrator. Bullying is an action that is oriented towards demeaning its victims, both physically and psychologically.

both physically and psychologically. For more details, it is necessary to conduct a structural and historical analysis of the above Hadith in order to obtain thematic relevance to the case of Bullying.

Fiqh al-Hadis

The word Fiqh Hadith comes from a combination of two Arabic words, Fiqh and Hadith. Fiqh, in language or etymology has the meaning of understanding, knowledge or understanding, the understanding referred to here means knowing something and understanding it. Hadith etymologically means *al-jadid* which means new, *khabr* means news or news (Suparta, 2011). Fiqh Hadith is an attempt to understand hadith in depth or in earnest (Qardhawi, 1993). Simply put, Fiqh Hadith can be defined as the understanding of the Prophet's hadith. Therefore, from some of the traditions mentioned above, the fiqh al-hadis can be explained as follows:

Hadith of Ibn Majah number 4203

In general, it explains that the behavior of degrading others is a form of attitude that shows the badness of the perpetrator. Bullying is an action that is oriented towards demeaning its victims, both physically and psychologically. Reading the Ibn Majah Hadith alone, one gets a general understanding that one can directly be categorized as having an unethical personality, along with degrading others. The Hadith describes only one prohibition, that of belittling others. However, if you look at the more complete redaction of the Hadith narrated by Muslim, you will get an understanding of several prohibitions, namely the prohibition of envying, hating, oppressing, neglecting and insulting other Muslims. The overall understanding obtained from the hadith narrated by Muslim is the urgency of unity and brotherhood.

Hadith narrated by Imam Shahih Muslim number 4650

The hadith initially prohibits all things that can lead to division. Such as envying, blaspheming, belittling and taking the rights of others. Then, the Prophet forbids degrading actions that are specifically aimed at fellow Muslims. This indicates that the context of the time and place when the Hadith was issued was when Muslims had become a civil society in Medina, with an established system and law, of course, social aspects such as social procedures and maintaining unity were of great concern. Hence, the Hadith about the prohibition of belittling others emerged, which could be the root of the division of the Muslims who had been established in Medina. As the *madaniyyah* verses in the Qur'an contain messages about law, business and other social aspects. Overall, it almost no longer conveys messages about creed, the teachings of tawhid or the problem of '*ubudiyyah*. Because, the Prophet's preaching at the time in Medina has reached the stage of teaching "social piety" or *habl min al-nas*.

Bukhari Hadith number 6287

The Hadith explains that the life and honor of a person must be protected, respected and guarded. Humans as creatures of God have the right to live with honor and have the same dignity as other humans. No one has the right to kill, insult, damage and injure others without reasons justified by Islamic law.

CONCLUSION AND IMPLICATIONS

Conclusion

Bullying is an act of Bullying, exclusion, intimidation by one person to another whether verbal or physical. These behaviors can include verbal abuse, physical violence or coercion, and can be directed repeatedly against a specific victim, perhaps on the basis of race, religion, gender, sexuality or ability. It is not because of a prior problem, but rather out of an attitude of superiority that makes it seem as if the perpetrator has the right and ownership to degrade their victim.

The Hadith narrated by Ibn Majah focuses on explaining how the Prophet's Hadith views the act of Bullying leading to demeaning behavior, then a complete reading of the Hadith narrated by Imam Muslim adds an explanation of the indications of Bullying behavior such as envy, hatred, disdain and oppression of others, and Hadith Bukhari about a person's life and honor must be protected, respected and guarded. While the normative relevance of the phenomenon of Bullying is the prohibition of mutual envy, hatred, tyrannizing, neglecting and insulting other Muslims, the prohibition of degrading others who can be the root of the division of Muslims, and no one has the right to kill, insult, damage and injure others without reasons justified by Islamic law.

Implications

The case or theme of Bullying in the world of education is still quite worthy of study especially with the development of the times and increasingly advanced technology. In addition, human activities have become more intense in the social media space, so the behavior of Bullying or Bullying has also found a new land, even Bullying is very frequent in social networks with various forms. Therefore, the theme of Bullying is still very worthy of further study, especially with different approaches and methods, so that the results obtained will be more varied and contributive in the development of knowledge theoretically and practically.

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