

QS. Al-Hujurat [49]:11-12 in Ibn Kathir's Interpretation: Qur'anic Ethics and Bullying Prevention in an Islamic School

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Abstract

Bullying remains a persistent challenge in educational settings, affecting students' psychological well-being, social relationships, and learning experiences. This study examines Ibn Kathir's interpretation of QS. Al-Hujurat [49]:11-12 and its relevance to bullying prevention at MAS Muallimin Medan. Employing a qualitative descriptive design, the study combines library and field research. Data were collected through analysis of Ibn Kathir's *Tafsir al-Qur'an al-'Azim*, school observations, and semi-structured interviews with the principal, counseling teacher, Qur'anic interpretation teacher, homeroom teacher, and students. Data were analyzed using thematic content analysis and the Miles and Huberman framework. The findings show that Ibn Kathir's interpretation emphasizes interpersonal ethics through prohibitions against ridicule, insult, offensive labeling, negative suspicion, fault-finding, and backbiting. These principles correspond to forms of bullying identified at the research site, particularly verbal ridicule, derogatory labeling, excessive joking, and social exclusion. The study also finds that character education, teacher supervision, moral guidance, *tabayyun*, and parental involvement function as practical mechanisms for translating these Qur'anic values into school-based prevention. The study concludes that QS. Al-Hujurat [49]:11-12, as interpreted by Ibn Kathir, provides an ethical framework for fostering respectful relationships and preventing bullying in Islamic educational settings.

Bullying Prevention; Ibn Kathir's Tafsir; QS. Al-Hujurat Verses 11-12; Social Ethics.

Abstrak

Perundungan masih menjadi tantangan yang terus berlangsung dalam lingkungan pendidikan karena berdampak pada kesejahteraan psikologis, hubungan sosial, dan pengalaman belajar siswa. Penelitian ini mengkaji penafsiran Ibnu Katsir terhadap QS. Al-Hujurat [49]:11-12 serta relevansinya terhadap upaya pencegahan perundungan di MAS Muallimin Medan. Dengan menggunakan desain deskriptif kualitatif, penelitian ini memadukan studi kepustakaan dan penelitian lapangan. Data dikumpulkan melalui analisis *Tafsir al-Qur'an al-'Azim* karya Ibnu Katsir, observasi di sekolah, serta wawancara semiterstruktur dengan kepala madrasah, guru bimbingan dan konseling, guru tafsir Al-Qur'an, wali kelas, dan siswa. Data dianalisis menggunakan analisis isi tematik dan kerangka analisis Miles dan Huberman. Hasil penelitian menunjukkan bahwa penafsiran Ibnu Katsir menekankan etika interpersonal melalui larangan mengolok-olok, menghina, memberikan julukan yang menyakitkan, berprasangka buruk, mencari-cari kesalahan, dan menggunjing. Prinsip-prinsip tersebut berkaitan dengan bentuk-bentuk perundungan yang ditemukan di lokasi penelitian, khususnya ejekan verbal, pemberian label yang merendahkan, candaan berlebihan, dan pengucilan sosial. Penelitian ini juga menemukan bahwa pendidikan karakter, pengawasan guru, bimbingan moral, pembiasaan *tabayyun*, dan keterlibatan orang tua menjadi mekanisme praktis untuk menerapkan nilai-nilai Al-Qur'an dalam pencegahan perundungan di sekolah. Penelitian ini menyimpulkan bahwa QS. Al-Hujurat [49]:11-12, sebagaimana ditafsirkan oleh Ibnu Katsir, menyediakan kerangka etis untuk membangun hubungan yang saling menghormati dan mencegah perundungan di lingkungan pendidikan Islam.

Kata Kunci: Bullying; Etika Sosial; QS. Al-Hujurat Ayat 11-12; Tafsir Ibnu Katsir.

INTRODUCTION

The phenomenon of bullying in the education environment is a problem that continues to receive attention because it has an impact on the psychological, social, and academic development of students. Forms of bullying that are often found include mockery, insults, giving bad nicknames, social exclusion, to verbal and nonverbal intimidation (Hanipah & Ad-Diba'i, 2026). Various studies show that bullying has an impact on mental health, learning comfort, social relationships, and character development of students (Diannita et al., 2023; Longa & Anggraini, 2025; Pradana, 2024). In addition, bullying behavior is influenced by the social environment, friendship relationships, and weak behavioral control in social interaction (Mardiyah et al., 2026). The rise of bullying behavior shows the existence of social ethics and character problems among teenagers.

Condescending attitude of others, lack of empathy, and low respect for others reflect the weakening of moral values in the social life of students. Fathoni et al. (2024) explained that the moral deterioration and delinquency of teenagers is a serious challenge in character education in Indonesia. Therefore, education not only functions to develop intellectual abilities, but also forms students' morals and social ethics. Isnaini and Fanreza (2024) emphasized that character education plays an important role in building social behavior that respects others and avoids actions that harm others. In line with that, Nurfitriyanti et al. (2024) stated that schools have a responsibility in creating a safe educational environment through ethical development and strengthening moral values.

Sarnoto et al. (2022) also emphasized that education in the perspective of Al-Qur'an is directed to shape human beings who have a balance between intellectuality and social morals. Thus, strengthening moral values and social ethics becomes an integral part of the education process. The formation of character based on religious values is necessary so that students are able to control their behavior, respect each other, and avoid actions that can harm others. This is in line with the research of Ayu and Zulfikar (2024) which explains that learning the interpretation of the Qur'an plays a role in shaping the character of the Qur'an through the internalization of the values of the Qur'an in the lives of students.

In the perspective of Islam, Al-Qur'an provides clear guidelines regarding social ethics in human relationships. One of the verses that is relevant to the phenomenon of bullying is QS. Al-Hujurat verses 11-12. This verse contains the prohibition of insulting, criticizing, giving bad nicknames, having negative prejudices (*su'uzan*), finding other people's faults (*tajassus*), and gossiping (*ghibab*). According to Ibnu Katsir (2000), these prohibitions aim to maintain the honor of fellow human beings and prevent the emergence of hostility in social life. This view is also supported by Hidayah et al. (2024) which explains that moral education in Tafsir Ibnu Katsir emphasizes character formation through the cultivation of Qur'ani values so that it is relevant to be applied in social life and educational environment.

Aisah and Khusni Albar (2021) explained that QS. Al-Hujurat contains the value of social education that emphasizes the importance of maintaining harmonious relationships in community life. According to Muhyin and Nasir (2023) the relevance of Al-Qur'an values to contemporary social issues shows that interpretation does not stop at textual understanding, but also needs to be contextualized to be able to provide solutions to various problems in people's lives. This view is also in line with the study of Fakhury et al. (2026) published in Al-Fahmu on the importance of

reconstructing the understanding of the Qur'an so that it remains relevant to the social dynamics of modern society.

On that basis, this research chose Tafsir Ibnu Katsir as the basis for studying the values of social ethics in QS. Al-Hujurat verses 11-12 and see its relevance to the problem of bullying in MAS Muallimin Medan. The choice of Tafsir Ibnu Katsir is based on his fairly extensive explanation of social prohibitions in the two verses, so that it can be used to understand the values contained in it before being associated with the condition of students in the madrasah environment. This research not only discusses verses from the interpretation side, but also looks at how these values are understood and applied in school life through the results of interviews with parties involved in student development.

Thus, this research seeks to bring together the study of interpretation with educational problems faced by students in their daily lives. The contribution of this research lies in the effort to connect social ethical values in QS. Al-Hujurat verses 11-12 according to Tafsir Ibnu Katsir with the form of bullying behavior and its prevention efforts in the madrasah environment. This study is expected to provide an understanding that the values contained in the Al-Qur'an are not only relevant in religious discussions, but can also be a foundation in building better social relationships in the educational environment. In this context, this research is expected to provide an overview of the application of Qur'ani values as part of moral development and prevention of bullying in madrasah.

Firmansyah and Suryana (2022) also show that the content of moral education in QS. Al-Hujurat verses 11-13 have relevance to the formation of social character of students. Shofwan & Munib (2023) emphasized that the education of the social character of the Qur'an in QS. Al-Hujurat can be the basis for building an attitude of tolerance, respect, and social brotherhood. In addition, Asysyifa and Mustofa (2025) explained that QS. Al-Hujurat verses 11–12 contains the value of moral education related to the control of social behavior and the protection of the honor of fellow human beings. Yusup (2024) also explained that the values contained in the verse are not only normative, but also have a practical dimension in social life. The prohibition of insulting, criticizing, and gossiping shows the importance of maintaining human dignity, while the prohibition of bad prejudice and looking for other people's faults is the basis for building harmonious social relationships and mutual respect (Aqillah et al., 2025).

Various previous studies have examined QS. Al-Hujurat from various perspectives. Anwar (2021) researched the internalization of moral education values in QS. Al-Hujurat based on Tafsir Fi Zilalil Qur'an and found the importance of forming Islamic social behavior. Nurlaila & Gazali (2021) examine the value of moral education in QS. Al-Hujurat verses 11-12 based on Tafsir Al-Mishbah by M. Quraish Shihab shows that the verse teaches respect for fellow human beings. Hakim and Bayyinah (2023) highlights social ethics in QS. Al-Hujurat verses 9-13 with an emphasis on tolerance and respect for social differences. Meanwhile, Rufaida (2025) explained that QS. Al-Hujurat contains the principles of polite communication, emotional control, and respect for others that are relevant to modern life. Although various studies have examined QS. Al-Hujurat verses 11-12 from the perspective of moral education, social ethics, and character formation, most of the

research still focuses on normative analysis of the content of the verse or using a thematic interpretation approach or contemporary interpretation.

These studies have not specifically examined the construction of social ethics based on Tafsir Ibnu Katsir as tafsir *bi al-ma'tsur* that interprets Al-Qur'an through Al-Qur'an, hadits, and the narration of the companions and tabi'in. In addition, the study that connects the results of the classical interpretation with its implementation of bullying prevention efforts based on empirical findings in the madrasah environment is still very limited. This condition shows that there is a research gap that needs to be filled so that the social ethical values in Tafsir Ibnu Katsir are not only understood conceptually, but also can be analyzed for their relevance in the context of contemporary Islamic education. To fill the gap, this study offers a novelty by integrating the analysis of social ethics construction in Tafsir Ibnu Katsir towards QS. Al-Hujurat verses 11-12 with empirical findings regarding bullying behavior in one of the Islamic educational institutions precisely in MAS Muallimin Medan. This approach is expected to be able to bridge the study of classical tafsir with the reality of contemporary Islamic education.

Based on the description, this research aims to analyze the interpretation of QS. Al-Hujurat verses 11-12 according to Ibnu Katsir and examines the relevance of the social ethical values contained in it to the efforts to prevent bullying at MAS Muallimin Medan. This research is specifically directed to identify values related to the prohibition of belittling, slandering, calling with bad nicknames, prejudice, looking for faults, and gossiping, then connecting them with forms of bullying behavior found in the madrasah environment. Thus, this research is expected to show how the QS message. Al-Hujurat verses 11-12 interpreted by Ibnu Katsir can be applied as a foundation in building social ethics and preventing bullying behavior in the Islamic educational environment.

METHOD

This study employs a qualitative descriptive design integrating library and field research to examine Ibn Kathir's interpretation of QS. Al-Hujurat [49]:11–12 and its relevance to bullying prevention in an Islamic educational setting. The study was conducted at MAS Muallimin Medan from March to May 2026. The site was selected because of its emphasis on Qur'anic values and moral development within the educational process, providing a relevant context for examining the relationship between Qur'anic social ethics and students' interpersonal behavior.

The data consist of textual and field-based sources. The primary textual sources are QS. Al-Hujurat [49]:11–12 and Ibn Kathir's *Tafsir al-Qur'an al-'Azim*. Field data were obtained through observations and semi-structured interviews conducted at MAS Muallimin Medan. The participants comprised the principal, a counseling teacher, a Qur'anic interpretation teacher, a homeroom teacher, and three students. Secondary sources included scholarly articles, books, previous studies, and relevant institutional documents concerning Qur'anic social ethics, character education, and bullying. Data were collected through documentation, observation, and semi-structured interviews. Documentation was used to examine exegetical sources and relevant educational documents; observation focused on student interactions and behaviors associated with bullying, including ridicule, derogatory nicknames, demeaning jokes, and social exclusion; and

interviews explored the forms, perceived causes, and prevention and response strategies related to bullying in the madrasah.

Data analysis was conducted in two interconnected stages. First, the interpretation of QS. Al-Hujurat [49]:11-12 in Ibn Kathir's *Tafsir* was analyzed thematically to identify ethical principles concerning ridicule, insult, offensive labeling, negative suspicion, fault-finding, and backbiting. Second, field data were analyzed using the Miles and Huberman model, comprising data condensation, data display, and conclusion drawing and verification. The findings from both stages were subsequently compared and integrated to examine how the ethical principles identified in Ibn Kathir's interpretation correspond to bullying-related behaviors and prevention practices at the research site. Data credibility was enhanced through source and methodological triangulation. Source triangulation involved comparing information from different participants, while methodological triangulation involved comparing findings from interviews, observations, and documentation.

RESULTS AND DISCUSSION

The Meaning of Social Ethics QS. Al-Hujurat Verse 11-12 According to Tafsir Ibn Katsir

Social ethics in the perspective of Islam are values that regulate human relations to create a harmonious life, mutual respect, and based on the piety of Allah. QS. Al-Hujurat is one of the surahs that contains the principles of social ethics and character formation in Islam (Aisah & Albar, 2021; Shofwan & Munib, 2023). In the interpretation of Ibn Katsir, QS. Al-Hujurat verses 11-12 is part of a series of verses that teach manners, starting from ethics to Allah and His Messenger, ethics of receiving information, conflict resolution, to ethics in human relations. The arrangement shows that the formation of a good society begins with the formation of manners so that verses 11-12 become the foundation for maintaining honor, brotherhood, and social order.

Based on the interpretation of Ibnu Katsir, QS. Al-Hujurat verse 11 emphasizes the importance of respecting human dignity through the prohibition of mocking, belittling, and insulting others. According to him, a person's glory is not determined by social status, physical condition, or wealth, but by his piety. Therefore, the act of humiliating others is contrary to the values of faith as well as damaging social relationships. The prohibition is reinforced by the order not to slander others. Ibnu Katsir explained that reproach, both through words and actions, is a form of insult to the honor of others. According to him, criticizing fellow Muslims is essentially the same as criticizing yourself because all Muslims are bound in a brotherly bond. QS. Al-Hujurat verse 11 also forbids calling someone with a bad nickname (*tanābuz bil-alqāb*).

Ibnu Katsir explained that the use of disliked nicknames can cause shame, heartache, and hostility. The prohibition shows that Islam pays attention to respecting the identity and self-esteem of every individual. If verse 11 emphasizes ethics in words and visible actions, verse 12 focuses on the development of inner attitudes that affect social relationships. In this verse Allah forbids prejudice (*su'uzan*), looking for other people's faults (*tajassus*), and gossiping (*ghibab*). The three prohibitions show that Islam not only regulates outward behavior, but also shapes a person's way of thinking and attitude towards others. Regarding the prohibition of bad prejudice, Ibnu Katsir explained that unfounded prejudice can cause misunderstandings, hostility, and cracks in

relationships between people. Therefore, a Muslim is encouraged to get used to the attitude of *busnuẓan* or good thinking as one of the ways to maintain the harmony of social life.

The next prohibition is to look for other people's faults or disgraces. According to Ibnu Katsir, this action is a violation of one's honor and privacy because it can increase suspicion, trigger conflict, and damage social trust. Therefore, Al-Qur'an directs humans to prioritize introspection rather than looking for other people's weaknesses. The peak of the discussion of social ethics in verse 12 is found in the prohibition of doing *ghibah*. Ibnu Katsir explained that *ghibah* is mentioning something that someone does not like when he is not in front of the person who is talking about it. Allah compares this act to eating the flesh of one's own deceased brother as a description of the severity of a violation of the honor of others. This prohibition shows that keeping the mouth is an important part of maintaining brotherhood and harmony of social life.

The results of the analysis of the interpretation of Ibnu Katsir show that QS. Al-Hujurat verses 11-12 contains two main dimensions of social ethics, namely respect for human dignity which is reflected in the prohibition of mocking, criticizing, and giving bad nicknames, as well as maintaining social harmony through the prohibition of bad prejudice, looking for other people's faults, and gossiping. The findings are in line with the research of Asysyifa and Mustofa (2025) which shows that QS. Al-Hujurat contains the values of character education related to respect for others, maintaining brotherhood, and avoiding behavior that can damage social relationships. The same thing was also found by Ayu and Zulfikar (2024) who placed QS. Al-Hujurat as one of the foundations in the formation of social ethics and social character in community life.

Although they have similarities in seeing QS. Al-Hujurat as a source of social ethical values, this study has a more specific focus because it examines these values based on the interpretation of Ibnu Katsir and connects them to bullying problems in the Islamic education environment. Thus, this study not only looks at the prohibition of mocking, criticizing, giving bad nicknames, prejudice, looking for faults, and gossiping as a form of social ethics in general, but also places it as a relevant value in understanding and preventing bullying behavior in the madrasah environment. To clarify the results of the analysis, the values of social ethics in Ibnu Katsir's interpretation of QS. Al-Hujurat verses 11-12 are summarized in Table 1.

Table 1: Social Ethical Values in Ibnu Katsir's Interpretation of QS. Al-Hujurat 11-12

Prohibition in QS. Al-Hujurat 11-12	Ibnu Kathir's Exegesis	Identified Social Ethical Values	Relevance to Bullying Prevention
Making fun of others (<i>la yaskhar qawmun min qawm</i>)	Belittling and insulting others is forbidden, for they may well be more noble in the sight of Allah.	Respecting fellow human beings	Preventing mockery, insults, and body shaming.
Slandering one another (<i>wa la talmizu anfusakum</i>)	Criticizing others is tantamount to criticizing oneself, because fellow Muslims are brothers.	Protect other people's words and feelings	Preventing verbal bullying

Giving derogatory nicknames (<i>wa la tanabazu bil alqab</i>)	Calling someone a name they don't like	Respecting the identity and dignity of others	Preventing the use of derogatory nicknames.
To be prejudiced (<i>ijtanibu katsiran minazh zhann</i>)	Unfounded prejudice can give rise to sin and hostility	Thinking well of others	Preventing discrimination and social exclusion
Looking for the faults of others (<i>wa la tajassas</i>)	Scouring for the faults of others is forbidden because it damages social relationships	Respecting the privacy of others	Preventing the spread of a friend's embarrassing information and secrets
Backbiting (<i>wa la yaghtab ba'djima ba'dha</i>)	Speaking ill of others is a major sin that damages a person's honor	Upholding the dignity of others	Preventing gossip, slander, and cyberbullying

Based on Table 1, the results of the analysis of Ibnu Katsir's interpretation of QS. Al-Hujurat verses 11-12 show that all prohibitions in the verse contain social ethical values related to efforts to prevent bullying in the educational environment. The values of respecting others, keeping their mouths, respecting identity, being kind, respecting privacy, and maintaining the honor of others show that the prevention of bullying is not only related to stopping the action when bullying has occurred, but also by building attitudes and interaction patterns that prevent the emergence of such behavior. Thus, the values contained in verses 11-12 can be understood as a guideline in forming relationships between students based on respect for the dignity and honor of each individual.

The findings also show that there is a relationship between visible behavior and underlying attitudes. The prohibition of making fun of, criticizing, and giving bad nicknames is directly related to the form of verbal bullying because it can degrade and hurt someone's feelings. Meanwhile, the prohibition of prejudice, looking for mistakes, and gossiping is related to aspects of attitude and social relations that can create an unhealthy atmosphere in socializing. This shows that the prevention of bullying is based on QS. Al-Hujurat verses 11-12 need to be done not only by prohibiting direct acts of bullying, but also by fostering a way of thinking, speaking, and treating others. In the context of education, coaching becomes important because bullying behavior can develop from simple habits in interacting, such as mocking or giving nicknames, if not accompanied by awareness to respect the dignity of others.

Qur'anic Ethics and Bullying at MAS Muallimin Medan

Understanding of social ethical values in QS. Al-Hujurat verses 11-12 are not only related to the understanding of the content of the verse, but can also be seen in the social life of students in the school environment. To get an overview of the condition, this research was conducted through observation and interviews with the school and students at MAS Muallimin Medan. The results of data collection showed that social interaction between students in general went well, although there were still some behaviors that led to bullying, especially in the form of mockery, giving certain nicknames, excessive jokes, and exclusion in socializing. The findings are further analyzed by associating them with the social ethical values contained in QS. Al-Hujurat verses 11-12.

The results of the interview with the homeroom teacher showed that mockery, nicknames, and exclusion are forms of behavior that are still found in student association. According to ANW, some students think the behavior is a joke so they don't realize that repeated jokes can hurt friends." Several behaviors have been found that lead to bullying, especially in the form of mockery, calling friends with certain nicknames, and ostracizing friends in socializing. Although some students think it's a joke, but if it's done continuously it can hurt their friend's feelings." (ANW, Interview, 2026). The same thing can be seen from the ANR statement as a student who had witnessed his friend being treated in the form of ridicule because of his appearance. He said, *"I have seen a friend who is often mocked because of his appearance."* (ANR, Interview, 2026).

The description shows that mocking friends can still be considered as part of a joke in student association. In fact, if it is done repeatedly and aimed at certain conditions or characteristics, the behavior can cause discomfort and affect the self-confidence of the target student. In addition to the form of bullying, the interview results also show that there are several factors that can affect the emergence of this behavior. Based on the information of the principal and homeroom teacher, the lack of awareness to respect others, the influence of the social environment, the use of social media, and the ability to control emotions are some of the things related to the emergence of bullying behavior among students. This shows that bullying behavior not only appears because of individual actions, but also related to students' habits in interacting and the social environment that forms that behavior.

The impact of this behavior also needs to be considered. Based on the results of the interview, bullying behavior can make students feel inferior, afraid, lack confidence, have difficulty in interacting, and lack of concentration in following learning. Although the behavior found is not always in the form of heavy action, it can still interfere with the comfort of students in living life in the school environment. This condition shows that behavior that was initially considered a joke can have a further impact when done without paying attention to the feelings and honor of others.

The findings can then be associated with social ethical values in QS. Al-Hujurat verses 11-12 according to the interpretation of Ibn Katsir. The mockery that is done to friends is related to the prohibition of making fun, while giving nicknames that are not liked is related to the prohibition of *tanabuz bil-alqab*. The habit of talking about the bad things of friends is related to the prohibition of *ghibah*, while prejudice and the habit of looking for fault are contrary to the values emphasized in QS. Al-Hujurat verse 12. The connection shows that the values in the verse not only regulate speech or action directly, but also direct the way one sees and treats others in everyday life.

In the context of MAS Muallimin Medan, these values can be the basis for building socializing habits that are more respectful of each other. Prevention of bullying is not enough to only be done by giving a reprimand when there is a mockery or degrading action, but it also needs to be accompanied by coaching so that students understand the reason why the behavior is not justified. Thus, the interpretation of Ibnu Katsir towards QS. Al-Hujurat verses 11-12 provide a foundation of values that can be used in an effort to form an attitude of mutual respect, maintain words, respect the self-esteem of friends, and maintain good relationships between students. The relationship between field findings and social ethical values is presented in Table 2.

Tabel 2: QS. Al-Hujurat [49]:11-12: Social Ethics and Bullying Behavior at MAS Muallimin

Field Findings	Social Ethical Values of Ibn Kathir	Form of Prohibition in QS. 49: 11-12	Relevance to Bullying Prevention
Teasing a friend	Respect the dignity of fellow human beings	The prohibition against mocking others (<i>la yaskhar qawmun min qawm</i>)	Preventing insults, mockery, and body shaming.
Assigning specific, disliked nicknames	Respecting individual identity and self-worth	The prohibition against using derogatory nicknames (<i>wa la tanabazu bil al-alqab</i>)	Preventing labeling and verbal bullying
Excessive joking that hurts a friend's feelings	Protect other people's words and feelings	The prohibition against disparaging one another (<i>wa la talmizu anfusakum</i>)	Encouraging the use of polite language in social interactions
Ostracism within a social circle	Be kind and maintain brotherhood	Prohibition of prejudice (<i>ijtanibu katsiran minazh zhann</i>)	Preventing discrimination and social exclusion
Spreading embarrassing information or speaking negatively about a friend	Upholding the dignity of others	Prohibition of backbiting (<i>wa la yaghtab ba'djina ba'dha</i>)	Preventing gossip, slander, and cyberbullying
Looking for faults in friends	Respecting the privacy of others	The prohibition against spying (<i>wa la tajassasu</i>)	Preventing the spread of disgrace and social conflict

Table 2 shows the relationship between the form of bullying behavior found in MAS Muallimin Medan with social ethical values in QS. Al-Hujurat verses 11-12. Forms of verbal bullying such as mockery, giving certain nicknames, and hurtful jokes related to the prohibition of making fun, criticizing, and calling someone with a nickname that he does not like. In the interpretation of Ibn Katsir, the prohibition is related to efforts to maintain one's honor and dignity. If it is associated with the conditions in the madrasah, this shows that jokes that are done without paying attention to the feelings of friends can shift into demeaning behavior when done repeatedly or aimed at certain shortcomings. Therefore, the boundary between jokes and harmful behavior needs to be understood from the impact caused on the person who is the target.

In addition to verbal behavior, exclusion and prejudiced tendencies towards friends also show that bullying can appear in the form of unhealthy social relationships. Exclusion can make students feel unaccepted in the group, while prejudice can affect the way someone sees and treats their friends. This is related to the value of maintaining brotherhood and the prohibition of prejudice in QS. Al-Hujurat verse 12. Similarly, the habit of looking for mistakes and gossiping can damage someone's trust and honor even though it is not always seen as a direct act of bullying. Thus, the prevention of bullying in the perspective of the verse is not only directed at stopping

degrading actions, but also to the formation of social habits that maintain honor and good relations between students (Diana et al., 2025).

This finding is in line with the research of Firmansyah and Suryana (2022) which shows that QS. Al-Hujurat verses 11-13 contains the value of moral education that emphasizes respect for fellow human beings and the formation of social character of students. The similarity can be seen in the importance of maintaining attitude and behavior in interpersonal relationships. However, this study shows a more specific context by linking these values with forms of bullying found in the madrasah environment. Thus, the value of moral education in QS. Al-Hujurat can not only be understood as a guideline for behavior in general, but can also be applied in an effort to prevent behavior that degrades, excludes, or disturbs the comfort of students in school life. The relationship between the form of bullying behavior found with social ethical values in QS. Al-Hujurat verses 11-12 can be seen in Table 2.

Implementation of QS Values. Al-Hujurat Verse 11-12 as an Effort to Prevent Bullying at MAS Muallimin Medan

In the previous subchapter, it has been explained that several forms of bullying behavior found in MAS Muallimin Medan are related to the social ethical values contained in QS. Al-Hujurat verses 11-12. These values are not only related to the prohibition of mocking, criticizing, prejudiced, and gossiping, but also teach the importance of maintaining honor and good relationships with others. Therefore, these values need to be applied in daily life in the madrasah environment so that they are not only understood as material in religious learning. Based on the results of interviews with the principal, BK teachers, tafsir teachers, homeroom teachers, and students, the implementation of QS values. Al-Hujurat verses 11-12 are carried out through moral development, giving advice, supervision of student interaction, getting used to respecting each other, and solving problems well.

One of the forms of application is moral development. Based on the results of the interview, coaching was carried out through religious activities, lectures, and religious learning in class. In these activities, students are given an understanding of the importance of respecting others, maintaining attitude, and not belittling friends. Coaching is not only given when problems occur, but also carried out in daily life. This method is important because the behavior of mocking or demeaning friends does not always appear in the form of a big conflict, but can start from the habit of joking that is considered normal. This is in accordance with the content of QS. Al-Hujurat verse 11 which forbids someone to make fun of and humiliate others. With continuous coaching, students are directed to understand that maintaining the feelings and respect of friends is also a part of morality.

In addition to moral development, teachers also give advice and supervise student interaction. From the results of the interview, it is known that BK teachers and homeroom teachers pay attention to the relationship between students, especially when there are students who mock each other, argue, or show behavior that can disturb friends. When they find this, the teacher gives instructions so that the students understand that words or jokes that are considered normal by one party are not necessarily acceptable to the other party. This supervision is necessary so that behavior that was initially considered light does not develop into a bigger conflict. The habit of respecting each other is also done through joint activities and daily social relationships. Students

are directed to help each other and do not make physical differences, abilities, or characters as material to humiliate friends.

The implementation of good values is thought to be done when there is a misunderstanding between students. Based on the results of the interview, the teacher tried to find out the problems from the parties involved and did not immediately draw conclusions. Students are also directed to clarify before trusting the information received. This method is related to the *tabayyun* principle, which is to check the truth of an information before believing or spreading it. In relationships between students, the habit of clarifying can help reduce prejudice and misunderstandings that have the potential to cause conflict. The research of Mustofa and Salman (2026) also explains that *tabayyun* is a principle of Al-Qur'an in verifying information before believing or spreading it. The findings in this study show that the principle can be applied in school life, especially when students face unclear information or problems.

Efforts to maintain oral is also part of student coaching in madrasah. Students are given advice not to mock, give bad calls, talk about the lack of friends, or spread disgrace to others. The advice is conveyed through religious learning or when the teacher directly finds words that can hurt friends. This is related to QS. Al-Hujurat verses 11-12 which forbids criticizing, calling with bad titles, prejudice, looking for fault, and gossiping. In practice, coaching to keep oral is important because some forms of bullying found in this study also appear through speech. Students need to understand that jokes can no longer be considered a normal thing if they make friends feel embarrassed, offended, or humiliated.

From the results of the interview, it can be seen that the implementation of QS values. Al-Hujurat verses 11-12 in MAS Muallimin Medan is carried out through moral development, advice and supervision of student interaction, the habit of respecting each other, the application of *tabayyun* when there is a misunderstanding, and cooperation with parents. The application shows that the values of QS. Al-Hujurat verses 11-12 can not only be conveyed as religious material, but can also be used in fostering student behavior. The value of respecting others, keeping words, avoiding prejudice, and maintaining the honor of others is an important part of building better relationships between students and preventing the emergence of bullying behavior.

CONCLUSION

This study demonstrates that Ibn Kathir's interpretation of QS. Al-Hujurat [49]:11-12 articulates a Qur'anic ethic of social interaction grounded in the protection of human dignity, respectful speech, and the preservation of interpersonal trust. The prohibitions against ridicule, derogatory labeling, negative suspicion, fault-finding, and backbiting provide an ethical framework that corresponds to several forms of bullying identified at MAS Muallimin Medan, particularly verbal ridicule, offensive labeling, excessive joking, and social exclusion. The findings further indicate that character formation, teacher supervision, moral guidance, *tabayyun*, and collaboration between the school and parents can translate these Qur'anic principles into preventive practices. Thus, Ibn Kathir's interpretation offers a relevant normative framework for understanding bullying as not merely a disciplinary problem but also a violation of interpersonal ethics.

The study contributes to contemporary Qur'anic interpretation by demonstrating how a classical exegetical framework can be brought into dialogue with a current educational problem without reducing the interpretation to a direct one-to-one equivalence between Qur'anic prohibitions and modern categories of bullying. Nevertheless, the study is limited by its focus on a single Islamic educational institution and on QS. Al-Hujurat [49]:11–12 through Ibn Kathir's interpretation. The field findings therefore reflect the specific institutional context of MAS Muallimin Medan and cannot be generalized to Islamic educational institutions more broadly. In addition, the study relies primarily on qualitative observations and interviews and does not quantitatively assess the prevalence or effectiveness of the school's bullying-prevention practices.

Future research should examine the applicability of these Qur'anic ethical principles across different educational contexts and age groups and compare Ibn Kathir's interpretation with other classical and contemporary exegetical approaches. Comparative empirical studies could also assess how Qur'an-based character education influences students' attitudes and bullying-related behavior over time. Such research would strengthen the connection between Qur'anic interpretation and educational practice while providing more systematic evidence for developing context-sensitive, Qur'anically grounded approaches to bullying prevention.

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DECLARATION OF USE OF AI

The author uses ChatGPT to help improve the language quality and readability of the manuscript. The author has reviewed and edited all the results produced and is fully responsible for the content of this article.

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