



BULLYING FROM THE PERSPECTIVE OF HADITH IN THE SCHOOL ENVIRONMENT

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Abstract

Bullying is a deviant behavior that has serious impacts on the mental and social well-being of its victims, particularly within educational environments. From an Islamic perspective, acts of harming others—whether physically, verbally, or psychologically—are in direct contradiction to the values taught by the Prophet Muhammad (peace be upon him). This study aims to examine the perspective of hadith on bullying behavior and its relevance in shaping students' character and social ethics. This research employs a library research method, with data obtained from primary hadith sources such as Sahih al-Bukhari, Sahih Muslim, and other supporting literature. The findings indicate that bullying is strongly prohibited in hadith, as it contradicts the principles of Islamic brotherhood (ukhuwah Islamiyah), the prohibition of harming others, and the obligation to uphold the dignity of fellow Muslims. The Prophet's traditions guide Muslims to guard their speech and actions, avoid mockery, and build social relationships based on compassion and mutual respect. Therefore, the internalization of hadith values can serve as a fundamental basis for bullying prevention in educational settings.

Keywords : Bullying, hadith, education

Abstrak

Bullying merupakan perilaku menyimpang yang berdampak serius terhadap kesehatan mental dan sosial korban, terutama di lingkungan pendidikan. Dalam perspektif Islam, tindakan menyakiti sesama baik secara fisik, verbal, maupun psikologis bertentangan dengan nilai-nilai yang diajarkan oleh Nabi Muhammad SAW. Penelitian ini bertujuan untuk mengkaji pandangan hadis terhadap perilaku bullying serta relevansinya dalam membentuk karakter dan etika sosial peserta didik. Penelitian ini menggunakan metode kepustakaan (library research), dengan data yang diperoleh dari kitab-kitab hadis utama seperti Shahih al-Bukhari, Shahih Muslim, dan literatur pendukung lainnya. Hasil kajian menunjukkan bahwa bullying termasuk perbuatan yang dilarang keras dalam hadis, karena bertentangan dengan prinsip ukhuwah Islamiyah, larangan menyakiti, dan perintah menjaga kehormatan sesama Muslim. Hadis-hadis



Nabi mengarahkan umat Islam untuk menjaga lisan dan perbuatan, menghindari ejekan, serta membangun hubungan sosial yang berlandaskan kasih sayang dan saling menghormati. Oleh karena itu, internalisasi nilai-nilai hadis dapat menjadi landasan penting dalam pencegahan bullying di lingkungan pendidikan.

Kata Kunci : Bullying, hadis, pendidikan

1. INTRODUCTION

In today's millennial era, one of the major social problems faced by children, teenagers, and adults is bullying. Bullying represents a form of deviant behavior that continues to increase across various environments, particularly in educational settings. This behavior is not limited to physical actions such as hitting or assault, but also includes verbal abuse such as insults, mockery, rumor-spreading, and social violence in the form of exclusion from peer groups. The impact of bullying is complex and long-lasting, including decreased self-confidence, psychological disorders, and even suicide. Bullying in educational environments is a serious problem that significantly affects the mental, social, and moral development of students.

According to the Indonesian Ministry of Education and Culture (KEMENDIKBUD, 2023), more than 40% of students in Indonesia have experienced bullying in various forms—verbal, physical, and social. Gini & Pozzoli (2009) and Olweus (1993) also report that this issue remains a major challenge requiring serious attention from various stakeholders, including educational institutions, families, and communities. A UNESCO report (2019) states that approximately one in three students globally have experienced bullying at school, which negatively affects their mental well-being, reduces academic achievement, creates discomfort in school environments, and increases dropout rates. According to the Edu Psycho Research Institute, bullying is often caused by several factors, including dominant personalities, a desire to be perceived as powerful or superior, authoritarian or permissive parenting styles, and environmental influences that unknowingly normalize bullying behavior.

This phenomenon cannot be seen merely as a simple sociological or psychological problem; rather, it must be addressed through an Islamic perspective. In the Islamic context, bullying contradicts the moral and ethical values taught by the Prophet Muhammad (peace be upon him), such as compassion, respect for others, and the prohibition of harming fellow human beings—whether physically or verbally. These values are reflected in the Prophet's hadiths, which emphasize the importance of guarding one's speech and behavior in social interactions. One hadith states: "A Muslim is the one from whose tongue and hands other Muslims are safe" (Narrated by Bukhari and Muslim). This hadith clearly illustrates that hurting others through words or actions is not aligned with the character of a true Muslim. In bullying cases, perpetrators often use harsh language, insults, and physically harmful actions—all of which are prohibited in Islamic teachings.

Furthermore, the Prophet said: "Do not harm yourselves and do not harm others" (Narrated by Ibn Majah). This hadith provides a strong foundation that any form of harm, including bullying, constitutes a violation of the basic principles of Islamic law, which strictly forbids mutual harm.

In a Muslim society, this issue should be viewed through the lens of Islamic values, as Islam, being a religion of rahmatan lil 'alamin (a mercy to all creation), emphasizes the



protection of human dignity and honor. The Prophet explicitly forbade all forms of injustice toward fellow Muslims. In a hadith narrated by Muslim bin al-Hajjaj (2019), the Prophet said: “A Muslim is a brother to another Muslim. He does not oppress him nor does he abandon him to be harmed.” This hadith clearly reflects that Islam rejects all forms of oppression, injustice, and indifference toward others.

Moreover, a hadith narrated by Ibn Majah (2007) states: “Whoever hurts another person in this world, Allah will hurt him on the Day of Judgment.” This warning demonstrates that hurting, oppressing, or humiliating others not only brings consequences in this world but also leads to divine punishment in the hereafter. This underscores the urgency of addressing bullying from a religious and moral standpoint.

Nevertheless, academic discussions on bullying from the perspective of hadith remain underdeveloped. Yet, hadith—as the second most authoritative source of Islamic teachings after the Qur’an—plays a vital role in shaping the ethical and social behavior of Muslims. Therefore, it is important to study the hadiths related to the prohibition of harming others, the command to respect one another, and the consequences faced by oppressors, in order to strengthen normative Islamic arguments in addressing the problem of bullying.

Through this study, the author seeks to examine and analyze bullying behavior through the lens of hadith, with the aim of providing a deeper understanding of Islam’s view on bullying and encouraging preventive efforts rooted in Islamic values. It is hoped that this research can serve as a reference for building a more compassionate, just, and Islamically aligned educational culture.

Bullying behavior should not be taken lightly, as it can have serious consequences such as damaging mental health, causing depression, physical disabilities, and even the loss of life due to murder or suicide. Islam strongly condemns bullying as it is considered a reprehensible act. These prohibitions are not only conveyed in the Qur’an but also in the Hadiths of the Prophet Muhammad (PBUH), both of which serve as guiding principles for Muslims.

The phenomenon of bullying in the educational environment continues to be a serious concern because of its detrimental impact on students' mental, social and spiritual development. From an Islamic perspective, bullying behavior is contrary to teachings that emphasize love, respect and protection of others.

Bullying or bullying is not a trivial case. Cases that often occur among students, from the elementary stage to entering college. (Astuty) Cases of bullying are of particular concern to the world, particularly in developed and developing countries. This is what triggers and hinders the student learning process. Bullying or bullying has a very dangerous negative impact on victims, which can lead to death.

2. RESEARCH METHOD

This study employs a library research approach to examine hadiths related to the development of anti-bullying character. The primary focus of the research is directed toward hadiths that emphasize the importance of Muslims refraining from harming others through words or actions.

Data collection was carried out by reviewing primary sources, particularly authentic hadith compilations such as Sahih al-Bukhari, Sahih Muslim, and other major hadith collections (al-Karim, 2019). In addition, secondary sources such as books, academic journals,



and articles discussing bullying from an Islamic perspective were also utilized to broaden the analytical scope.

This study also aims to identify hadiths that explicitly or implicitly stress the importance of guarding one's speech and actions to avoid causing harm to others. Following the identification process, content analysis was conducted to understand both the meaning and context of the selected hadiths.

This research seeks to explore the interpretation of hadiths and examine their practical implementation in daily life, particularly in educational settings (Baldry & Farrington, 2000).

3. RESULTS AND DISCUSSION

This study found that bullying—in its verbal, physical, or psychological forms—is fundamentally in conflict with the teachings of Prophet Muhammad (peace be upon him), as reflected in various authentic hadiths. In the Islamic context, insults, humiliation, or any act of harming others—whether physically or mentally—are considered major sins and violations of the fundamental rights of a Muslim. The hadith that states “A good Muslim is the one from whose tongue and hands others are safe” indicates that a true Muslim is one who guards their social interactions with others. In the context of anti-bullying, this hadith can be interpreted as promoting self-control, avoidance of verbal and physical aggression, and the development of empathy toward others (Farrington & Ttofi, 2011).

1. The Prohibition of Harming Fellow Muslims

In a hadith narrated by al-Bukhari and Muslim, the Prophet (peace be upon him) said:

اَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is the one from whose tongue and hands other Muslims are safe.”

Muhammad IBN Isma'il Al-Bukhari

This hadith serves as a fundamental basis that it is forbidden to harm others, whether through words or actions—including bullying.

2. The Prohibition of Insulting and Belittling Others

The Prophet (peace be upon him) also forbade the act of belittling or humiliating others, as stated in his saying:

بَحْسَبِ امْرِئٍ مِنَ الشَّرِّ اَنْ يَحْقِرَ اَخَاهُ الْمُسْلِمَ

“It is enough evil for a person to belittle his fellow Muslim.” Muslim IBN Majjaj, Shahih Muslim.

Bullying is closely associated with the degradation of one's dignity, whether through mockery, name-calling, or public shaming—all of which are strongly condemned in this hadith.

3. The Concept of Brotherhood and the Prohibition of Harming Others

اَتَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُنُوا عِبَادَ اللَّهِ إِخْوَانًا

“Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, and do not undercut one another in trade. Be, O servants of Allah, brothers”(H.R.Muslim)

From this hadith, it can be concluded that Islam places great emphasis on brotherhood (ukhuwah) and strictly forbids all forms of behavior that can cause division or harm among individuals, all of which are characteristics of bullying.

Discussion



Based on all the hadiths mentioned above, it can be concluded that bullying, from the perspective of hadith, is a prohibited (haram) act and is contrary to core Islamic values such as *ḥifẓ al-‘ird* (preservation of dignity), *ukhuwah Islamiyah* (Islamic brotherhood), and the fundamental principle of *ta‘āwun* (mutual assistance).

Bullying not only causes psychological harm to the victim but also undermines the Islamic social structure, which emphasizes mutual respect and the preservation of one another's honor. In the context of Islamic education, these hadiths should serve as a foundation for character development, encouraging students to avoid bullying behavior and to cultivate a learning environment that embodies *rahmatan lil-‘ālamīn* (a mercy to all creation).

4. CONCLUSION

Based on the findings and discussion of this study, it can be concluded that bullying in all its forms is strongly opposed to the hadiths of Prophet Muhammad (peace be upon him). Authentic hadiths explicitly prohibit harming others, whether through speech or actions. Thus, bullying constitutes an act of injustice against a person's dignity and human rights, and stands in contradiction to the core values of Islam.

In the context of Islamic education and character development, the Prophet's hadiths should serve as a guiding principle for fostering a culture of mutual respect and preventing all forms of social violence.

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