INTERPRETATION OF THE PROHIBITION OF BUSINESS IN THE QUR'AN ACCORDING TO IBNU KATSIR
(Analytical Study of Maudhu'i Interpretation)

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ABSTRACT

Kata Kunci:
Verses of bullying; Ibn Kathir; Tafsir Maudhu'i.

This thesis is entitled Interpretation of the Verses on the Prohibition of Bullying in the Al-Qur'an. Analysis of Maudhu'i Tafsir (Study of the Book of Ibn Kathir), aims to determine the interpretation of the verses concerning the prohibition of bullying in the Qur'an, to know the forms of the form of bullying and find out the solution for bullying in the Qur'an according to the interpretation of Ibn Kathir. The data from this research is descriptive qualitative, which describes the data in depth about the interpretation of the verses on the prohibition of bullying in the Qur'an in a maudhu'i manner according to Ibnu Katsir by using various documents with a content analysis approach. The data sources used are primary data sources and secondary data sources. Then the data will be analyzed through three data elements, namely data reduction, data presentation and conclusion drawing. From the results of data analysis, it was found that Ibn Kathir interpreted the acts of bullying in the Qur'an as mocking and making fun of, spreading rumors, hurting and disturbing, unpleasant postures/body movements. The forms of bullying according to Ibn Kathir's interpretation include verbal, physical, and social relations. Meanwhile, the solution for perpetrators and victims of bullying, according to Ibn Kathir, is to repent and apologize to the victim. For victims of bullying themselves, please forgive, be patient and put your trust in Allah SWT.

ABSTRAK

Kata Kunci:
Ayat intimidasi; Ibnu Katsir; Tafsir Maudhu'i.

Tesis ini berjudul Tafsir Ayat Larangan Bullying dalam Al-Qur'an. Analisis Tafsir Maudhu'i (Kajian Kitab Ibnu Katsir), bertujuan untuk mengetahui tafsir ayat-ayat larangan bullying dalam al-Qur'an, mengetahui bentuk-bentuk bullying dan mencari solusinya. bullying dalam Al-Qur'an menurut tafsir Ibnu Katsir. Data dari penelitian ini bersifat deskriptif kualitatif, yaitu mendeskripsikan data secara mendalam tentang penafsiran ayat-ayat larangan bullying dalam Al-

Qur'an secara maudhu'i menurut Ibnu Katsir dengan menggunakan berbagai dokumen dengan pendekatan analisis isi. . Sumber data yang digunakan adalah sumber data primer dan sumber data sekunder. Kemudian data tersebut akan dianalisis melalui tiga elemen data, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Dari hasil analisis data ditemukan bahwa Ibnu Katsir memaknai tindakan bullying dalam al-Qur'an sebagai ejekan dan olok-olok, menyebarkan gosip, menyakiti dan mengganggu, postur/gerakan tubuh yang tidak menyenangkan. Bentuk-bentuk bullying menurut tafsir Ibnu Katsir meliputi hubungan verbal, fisik dan sosial. Sedangkan solusi bagi pelaku dan korban bullying, menurut Ibnu Katsir, adalah bertaubat dan meminta maaf kepada korban. Bagi korban bullying sendiri mohon dimaafkan, bersabar dan bertawakal kepada Allah SWT.

INTRODUCTION

Bullying in English, "bull" means bull, describing a destructive action. The definition of bullying in Norway, Denmark and Finland is defined as mobbning[1] or equivalent to an "all-against-one" situation, which is a form of group or online violence that is directed at individuals, in any context, whether by family, peers, schools or the community.[2] Bullying seen in the Big Indonesian Dictionary comes from the word "rundung/bully" which means to trouble, disturb and harass constantly.[3]

A meta-analysis study showed that the prevalence of bullying in Europe was 70.4%, in the United States it was 11.1% and the remaining 18.5% occurred in various other countries (3 in Australia and 2 in Canada).[4] Meanwhile, the prevalence of bullying in Indonesia reaches 40% (Unicef, 2015), which is the highest number in ASEAN. In addition, there is a trend of violence against children that occurred in schools where during 2011-2016 there were 44.5 thousand cases

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[1] Zaitun, Z. (2016). *Islamic Intervention Program Model Reduction of Bulyying Behalavior At Senior HALighal Schalools,* Jurnal Pendidikan Islam, Pekanbaru, hal. 423-445*.*

[2] Schalott,R.M, 2014, Thale social concept of bullying: phalilosophalical reflections on definitions. In Schalott, R.M & Søndergaard, D.M., *Schalool bullying: new thaleories in context (pp 21-46)*, Cambridge University Press, New York .terusan salit.

[3]Big Indonesian Language Dictionary (KBBI). 2018, *The meaning of the word "bullying". The online version of the dictionary (on the network)*, halttps://kbbi.web.id/rundung, accessed 6 July 2018

[4] Mitsopoulou, E., & Giovazolias, T. (2015). Personality traits, empathaly and bullying behalavior: A meta-analytic approachal. *Aggression and Violent Behalavior, 21, 61-72. Doi: halttp://dx.doi.org/10.1016/j.avb.2015.01.007*

of children who became victims of bullying while those who were bullied were 1,483 cases.[5]

Any type of violence against anyone will cause psychological, emotional and sometimes physical harm, especially if it occurs over a long period of time. The earlier children experience violence, they will the higher the risk of being affected by the violence. Severe physical abuse can cause brain damage, physical disability, learning difficulties and growth retardation. Neglect can lead to failure or stunted development and growth of children. If children are allowed to be in violent situations, this will have a serious impact on their future and their emotional, social, educational and psychological development.[6]

Al-Qur'an as the greatest miracle for the Prophet Muhammad. is the "way" of human life (Surah Al-Baqarah: 185). The Qur'an is also a guide for Muslims in solving problems that occur in the order of their lives, both at the time the Qur'an was revealed and now. In order for the meaning and purpose contained in the Qur'an to be channeled, although it cannot be completely perfect, it is necessary to have an interpretive process as a tool. It is quite reasonable, because the Qur'an is God's revelation conveyed to humans. Essentially, the Qur'an comes from God, so the "original" meaning is only known by God. However, even so, humans can explore meanings with the potential it has and from the instructions and signs or symbols that exist.

Farmawi said that the Qur'an is a guide from Allah SWT for all mankind in accordance with their nature. Therefore, the Qur'an always invites and calls on mankind to clean up cultures, straighten faith, break down the walls of racism and enforce laws and regulations that are true and fair, change the laws and rules of a very unjust dictator. and arbitrariness.[7]

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[5]KPAI, 2016. Data on child protection cases based on location of complaints and media monitoring throughout Indonesia for the year 2011-2016, Child Protection Data Bank, halttp://bankdata.kpai.go.id/tabulasi-data/data-case-se-indonesia /data-case-protection-child-based-location-complaint-and-media-se-indonesia-tahalun-2011-2016, accessed on 23 July 2017.

[6]Drafting Team (2020), Guidelines for the Prevention and Management of Violence in Elementary Schools, Jakarta: Ministry of Education and Culture, p. 32

[7]Abd Al-Hayyi al-Farmawi, "Al-Bidayahal fi at-Tafsir al-Maudhalu`iy", translated by Suryan A. Jamran, The Maudhalu`i Tafsir Method (Jakarta: PT. Raja Grafindo Persada, 1994), p.

Tafsir al-Qur'an al-Adzim or what is called Tafsir Ibn Kathir is one of the books that are widely used as references in the interpretation of the Qur'an. This is because this commentary has special features compared to other commentaries.

Quoting from the book Tracing the Elements of Israiliyat in Ath Thobari's Tafsir and Ibn Kathir's Tafsir written by Rosihon Anwar (1999), Al-Suyuti even praised that Ibn Kathir's Tafsir was second to none. There is no book of commentary that has systematic and characteristic equivalent to it.[8]

Of the various methods, the Maudhu'i method has a very large role in resolving a theme based on the verses of the Qur'an, although each method has its own characteristics which of course depend on the interests and needs of the commentator as well as the situation and conditions that arise. there is. Thus the maudhu'i method can be used to solve the problems faced by the ummah today, because the maudhu'i method is able to deliver the ummah (readers of Tafsir) to a purpose and essence of a problem in the easiest way, because without having to bother and fulfill difficulty in understanding interpretation. In addition, the other side that is seen is the maudhu'i method, the mufassir tries to have an active dialogue with the Qur'an to answer the desired theme in its entirety.

Based on the reasons stated above, namely with the number of cases of bullying occurring, the researcher is very interested in studying further about the interpretation of the verses in the Qur'an that discuss bullying. These verses will then be studied using the maudhu'i (thematic) method by taking the interpretation of one of the classical commentators, namely Ibn Kathir.

LITERATURE REVIEW

Bullying is an aggressive behavior carried out by a group of individuals repeatedly, where the individual has power over other, weaker individuals with the aim of hurting that person.[9]

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[8] Rosihan Anwar (1999), Tracing Elements of Israel in Tafsir Athal Thalobari and Tafsir Ibnu Katsir, Bandung: CV Pustaka Setia.

[9] Riauskina, Djuwita R, et al, 2005, Journal of Social Psychology 12 (01) January 13, 2005

According to Ken Rigby, the elements contained in bullying include hurtful actions, negative actions, imbalance of power, repetition, pleasure on the part of the perpetrator and a sense of pressure for the victim of bullying.[10]

According to Smith and Thomson, bullying is defined as an act/behavior of ridicule, social exclusion that is done intentionally and causes physical and psychological injury to the victim of bullying.[11]

The definition of bullying was traced from all the selected literature. One of the authors who mentions many definitions of bullying is Olweus, who wrote the definition of bullying from published articles in 1973, 1996, 1997. Olweus's definition of bullying has become a reference for many other researchers. Olweus uses the term victimization.[12] The definition given by Olweus regarding bullying or victimization in general is:

"A person who gets bullied treatment or becomes a victim is if he is exposed repeatedly and continuously to the negative actions of one or more other people".[13] This negative behavior can be demonstrated through physical contact, using hurtful words, or in other ways, such as making an unpleasant face or posture, spreading rumors, and intentionally leaving the group [14].

Evans defines bullying as a dynamic and complex social behavior that involves the intention to hurt, repeat, and an imbalance of power. In addition, bullying can take several forms including physical, relational, verbal, and cyber bullying[15].

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[10] Ken Rigby, 2005, *Thale Anti-Bullying and Teasing Book*, (Australia: Gryphalon HALouse, Inc.), h.51

[11] Smithal, P.K. & Thalompson, D. (1991). *Practical approachales to bullying*, (London: David Fulton)

[12] Olweus. D. (1973). Personality and aggression. In J.K Cole & D.D. Jensen (Eds.). *in* Olweus, D. (1997). Bully / victimproblems in schalool : *European Journal of Psychalology of Education*, *XlI, 495–510.*

[13] Olweus, 1973

[14] Olweus, D. (1997). Bully / victimproblems in schalool : *European Journal of Psychalology of Education, XlI, 495–510.*

[15] Evans, C. B. R., Fraser, M. W., & Cotter, K. L. (2014). Aggression and violent behalavior thale effectiveness of schalool-based bullying prevention programs : A systematic review. *Aggression and Violent Behalavior, 19(5), 532–544. halttp://doi.org/10.1016/j.avb.2014.07.004.*

Andrew Mellor explained that there are several types of bullying, namely:[16]

1) Physical bullying, namely bullying that involves physical contact between the perpetrator and the victim.

2) Verbal bullying involves verbal language aimed at hurting someone's heart.

3) Bullying of social relations is a type of bullying that aims to reject and break the victim's social relationship with other people

4) Electronic bullying is a form of bullying behavior carried out through electronic media.

All types of acts of violence against children will cause psychological, emotional and sometimes physical disturbances, especially if they occur in the long term. The earlier children experience violence, the higher their risk of being affected by it. Severe physical abuse can cause brain damage, physical disability, learning difficulties and growth retardation. Neglect can lead to failure or stunted development and growth of children. If children are left in violent situations, this will have a serious impact on their future and their emotional, social, educational and psychological development[17].

Pressure due to bullying behavior causes children to experience stress which results in difficulties in building relationships with others and the emergence of psychosomatic symptoms[18].

This condition affects cognitive performance, immune system and emotion/behavioral regulation. Impaired emotional/behavioral regulation makes children vulnerable to stress and anxiety. If the condition lasts a long time, it will cause psychosocial problems and psychosomatic complaints. Generally, this

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[16] Mellor, Andrew, 2007. Sebuahal pendekatan sistematik terhaladap pengembangan kebijakan anti-bullying yang efektif di lingkungan sekolahal. www.ditplb.or.id

[17] Drafting Team (2020), Guidelines for the Prevention and Management of Violence in Elementary Schools, Jakarta: Ministry of Education and Culture, p. 32

[18] Shalannon, R. A., Bergren, M. D., & Matthalews, A. (2010). Frequent visitors: Somatization in schalool-age chalildren and implications for schalool nurses. *Thale Journal of Schalool Nursing, 26*(3), 169-182.

situation poses a potential risk to perpetrators, victims and perpetrators of bullying victims.[19]

For solutions to bullying, there are several things that can be done to prevent this bullying behavior from being carried out again on other people. As fellow human beings we must respect each other, our friends may have flaws, don't be bullied because humans definitely have flaws and the essence of humans is that no one is perfect with friends, brothers are useful to complement each other's shortcomings. The solution comes from the Qur'an and Hadith.

1. Solutions in the Qur'an and Hadith

The solution to bullying that comes from Islam is found in the Hadith of the Prophet Muhammad which tells about his best friend, Abu Bakr, who was insulted by people from the Bedouin tribe in the presence of the Prophet Muhammad.[20]

"Once upon a time someone came to the assembly of the Prophet Muhammad. Once there, the person without further ado immediately threw insulting and hurtful words to Abu Bakr r.a who was sitting with Rasulullah SAW. At that time, the Messenger of Allah was surprised, but he smiled. However, the person increasingly hurled insults at Abu Bakr. The Prophet SAW was silent. For the third time, the man continued to insult Abu Bakr, and now Abu Bakr stood up and defended himself against these presumptuous words. Immediately, the Messenger of Allah stood up and was about to leave. There was a look of disapproval on his face. So Abu Bakr immediately followed the Messenger of Allah and asked: "O Messenger of Allah! When that person insults me, you remain seated and silent. Why when I denied it, you got angry and then left?'. Rasulullah SAW replied, "Indeed, there was an angel who defended you when you were silent hearing that person's insults. But when you argue with that person, the devil comes, and I don't want to sit with the devil."

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[19] Gini, G., & Pozzoli, T. (2009). Association between bullying and psychalosomatic problems: A meta-analysis. *Pediatrics, 123, 1059–1065*. Doi:10.1542/peds.2008-1215.

[20] Sulaiman bin al-'Asy'athal bin Sidad bin amru, al-Azdi abu dawud al-Sijstani, sunan abi dawud, Juz 14, (Mesir: TP, TTHAL), 192

From this hadith, a lesson can be drawn, that Islam teaches us to learn to respond to various kinds of character of a person. Because, someone will know the nature and character of others if he has plunged into society and become part of it, there will be many who like it and not a few people who will hate it. Therefore, by learning to respond to the nature and character of other people it will also have an impact on yourself. This includes the act of bullying, if someone is able to respond to it, it will have a positive impact both spiritually and emotionally, not even a few people are victims of bullying to succeed or get back up. However, if a person is not able to respond to it he will fall and will never change.

Meanwhile, the solution to bullying contained in the Qur'an will be studied further, with reference to the interpretation of Ibn Kathir.

2. Solutions with "behavioristic" theory.

The act of bullying must be overcome if the victim and the perpetrator have an impact that disturbs their mental state. In this case, the solution for handling this bullying action is using behaviorism theory approach therapy. Behaviorism theory is a theory that applies the concept of learning in the field of psychotherapy. Thus, it can be said that the theory of behavior is in line with the customs of mental illness which becomes a habit that is obtained from the learning process. From here, the therapy is to change these habits or return to the starting point of the learning process.

The solution to tackling bullying is using behaviorism theory, which is to explain that the solution to bullying is using a behavioral approach, starting with the first meeting to determine the type of behavior you want to change. After that, therapy reconstructs several scientific experiments that have proven successful in patients. Understanding the early history of the onset of the disorder, behavior in the patient and monitoring it, starting from the initial trigger, the process until the end, until he can determine the stimulus and response in the behavior.[21]

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[21] Muhalammad Izzuddin Taufiq, Complete and Practical Guide to Islamic Psychology, (Jakarta: Gema Insani, 2006), 391.

The maudhu'i interpretation method According to Farmawi, the maudhu'i interpretation method has two forms, namely:

First: examine a letter in the Qur'an thoroughly, then introduce and explain its general and specific purposes globally by connecting one verse to another verse or one subject matter to another. This method is also called the al-maudhu'i al-jami' method, because the themes discussed in this case are more than one.

Second, collecting and then compiling verses from the Qur'an that are similar and both talk about certain themes, then the verses are arranged in such a way to explain their meanings and draw conclusions. This method is called the interpretation of maudhu`i al-ahadi, because it only looks at one theme[22]. Most commentators use this form to interpret the books of maudhu'i commentary.

The steps in interpreting the Qur'an with the maudhu`i method are as follows:[23]

a. Choose a theme from the Koran.

b. collect verses related to the theme.

c. Sort the verses based on the tartibuh of the letter and the reason it came down.

d. Understanding the relationship (munasabah) between verses.

e. Develop appropriate, systematic discussion themes.

f. Completing the discussion and description discussed with the hadith.

g. Study the verses thematically and thoroughly

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[22] Abd Al-Hayyi al-Farmawi , 1994, "*Al-Bidayahal fi at-Tafsir al-Maudhalu `i"*, terj. Suryan A. Jamran , Metode Tafsir Maudhalu`i (Jakarta: PT. Raja Grafindo Persada), hal. 3
[23] Abd Al-Hayyi al-Farmawi , 1994 "*Al-Bidayahal fi at-Tafsir al-Maudhalu `i"*, terj. Suryan A. Jamran , Metode Tafsir Maudhalu`i (Jakarta: PT. Raja Grafindo Persada), hal. 36

RESEARCH METHOD

In this study, the researcher used qualitative research methods, through library research and with a content analysis approach. Qualitative research is a research mechanism that seeks to produce descriptive data in the form of textual sentences or verbal expressions of a person and behavior that can be investigated.[24] This method is expected to be able to elaborate more deeply on various spoken and written objects that are used as research, whether in the form of individuals, communities, certain groups or organizations, taking into account the settings or social dynamics they face in a more complete, holistic and comprehensive manner.[25]

According to Saeful Rahmat in his book, qualitative research is used to uncover unclear problems, capture implicit meanings, social interactions, research the history of development and so on. Therefore, in qualitative research, the position of the researcher is a key instrument in collecting data based on observations, document studies and interviews.[26] This research on the interpretation of the verses prohibiting bullying is relevant to using qualitative methods, because the theme has met the typical criteria of the qualitative method, namely a more in-depth data analysis on the interpretation of the verses prohibiting bullying in the Qur'an in a maudhu'i manner according to mufassir Ibn Kathir by using various documents with a content analysis approach.

HASIL DAN PEMBAHASAN

1. Ibn Kathir's interpretation of acts of bullying in the Qur'an includes:

   a. Mocking and Make fun of

   In the Qur'an the meaning of the word mocking and ridicule is found in:

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[24] Basrowi & Suwandi, Understanding Qualitative Research, (Jakarta: Rineka Cipta, 2008), cet. to.I, 21

[25] Robert C. Bogdan & Sari Knopp Biklen, Qualitative Researachal for Education: An Introduction to Thaleories and Methalods, (Boston: Allyn and Bacon, 1992), 21-22.

[26] Pupu Saeful Rahalmat, "Penelitian Kualitatif", EQUILIBRIUM, Vol. 5, No. 9 (Januari – Juni 2009): 1-8.

1. The word يَسْخر

The meaning of yaskhar (to make fun of) in the KBBI dictionary means ridicule, mockery and words that contain satire (ridicule, jokes),make fun of with words (like mocking)

Yaskhar (Dictionary of allughatul arabiyah al-muashir)[27]

-: سخِر من منافسِيه هزِئ به، ولدَعه بكلام تهكّميّ، احتقره /سخِر بمنافسِيه سخر من الآخرين، -

The perpetrators are called sakhir and those who are despised are called maskhurun bihi.[28]

Yaskhar (oralul arabic dictionary)

قال الأزهري: وقد يكون نعتاً كقولهم: هُم لك سُخْرِيّ وسُخْرِيّةٌ، من ذكَّر قال سُخْرِيّاً، ومن أنث قال سُخْرِيّةً
الفراء يقال سَخِرْتُ منه، ولا يقال سَخِرْتُ به

Saying al-Azhari usually the words sukhri and sukhriyah follow the culprit. If the perpetrator is a man, then it becomes sukhri, but if the perpetrator is a woman, it is called sukhriyah.[29]

From the word يَسْخر obtained seven derivation words, namely ساخِر, **يَستسخر ,مُسخّر ,سِخري ,سُخري ,سَخّر ,سَخِر** where each derivation of the word has a different meaning. Based on Ibn Kathir's interpretation, the author analyzes that from the word **يَسْخر** has the following meaning:

a. The word ساخِر,

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[27] *halttps://kbbi.web.id/olok*

[28] halttps://www.almaany.com/ar/dict/ar-ar/?c=المعاصر20%العربية20%اللغة

[29] halttps://www.almaany.com/ar/dict/ar-ar/يسخر/?c=العرب20%لسان

In QS az-zumar (39) verse 56, according to the interpretation of Ibn Kathir explains that sakhir is an act of mocking and insulting Allah's religion by not believing and not confirming Allah's teachings.

b. The word **سَخِرو**

In QS al-Baqarah (2) verse 212, Ibn Kathir interprets that the meaning of the word is insulting and ridiculing believers who spend their wealth in the way of Allah as proof of their obedience to Allah.

c. The word **سِخْرِيًّا**

In QS al-mukminun (23: 110), Ibn Kathir interprets the word l to mean mocking. That is, there is a group of people who ridicule another group, because they pray and praise Allah SWT so that their (busyness) mocks makes them negligent and forgets to remember Allah.

d. The word **سَخّر**

In QS Ar-Ra'd (13):2 and QS Ibrahim (14:32) it has the meaning of subjugating. Ibn Kathir's interpretation of the verse is that the verse tells of the perfection of Allah's power in regulating this universe, all of which are submissive and obedient to his power.

e. The word **سُخري**

contained in the QS az-Zukhruf (43):32 is to use. Ibn Kathir's interpretation of this verse is that some of them can take advantage of others to do work, because the weak need the strong and vice versa.

f. The word **مُسخّر**

Ibn Kathir interprets the word contained in QS Al-Baqarah: 164 and QS An-Nahl: 12, namely controlling. Allah as the all-powerful will control the entire universe according to His commands. In other words, everything is subject to His arrangement and subject to His will.

g. The word **يَّسْتَسْخِرُ**

In QS As-Shaffat (37:14), Ibn Kathir interprets that the meaning of the word is ridiculing and humiliating the signs of Allah's greatness, namely the day of resurrection.

The conclusion that can be drawn is that of the 7 derivations of the word, namely making fun of, insulting and ridiculing, mocking, subjugating, exploiting and controlling. Based on the interpretation of Ibn Kathir, the bullying carried out is all forms of humiliation, harassment of religion and its teachings such as making fun of the Prophet and his people, insulting the believers who donate (believers who turn to the life of the world). and deny the verses of the Qur'an so that they do not believe in the day of resurrection and make them heedless from the remembrance of Allah. This act of bullying aims to dominate, weaken, control and subjugate the believers.

1. Words يَلْمِزُّ

Yalmizu in KBBI means to reproach/reproach/v to say that there is a reproach;[30]

Yalmizu in mujamul wasit

و اللُّمَزَةُ من يعيب الناسَ في وجوههم للذكر والأنثى فيهما.العَيَّابُ للنَّاس :اللُّمَزَةُ

Allumazah means critic of human disgrace. That is a person who denounces someone's disgrace in front of people.[31]

The word لَمِزُّ (reproach in front) has 2 derivations, namely لمز and لُمزة.

a. The word يَلمز

In QS at-Taubah (9): 58, QS at-Taubah verse 79 and QS al-Hujurat verse 11 the word لَمِزُّ has the meaning of reproach. According to Ibn Kathir's interpretation of QS at-Taubah verse 58 that this verse tells about the act of criticizing the hypocrites against the believers regarding the distribution of zakat. They denounced and accused the believers of being unfair in the distribution of

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[30] halttps://kbbi.web.id/cela
[31] halttps://www.almaany.com/ar/dict/ar-ar/يلمز?c=الوسيط20%المعجم

zakat. Whereas if they are given the zakat they accept it and if they do not get a share then they will be angry. Whereas in verse 79 about the hypocrites, namely those who criticize the believers who give alms voluntarily. In QS al-Hujurat verse 11 Ibn Kathir interprets that the verse is forbidden to reproach people another, because the person who criticizes is not necessarily better than the person who is criticized.

b. The word لُمزة is found in QS al-Humazah (104): 1. Ibn Kathir interprets that this verse contains a prohibition against doing acts of reproaching others.

The conclusion that can be drawn from the word لَمِزٌ according to Ibn Kathir's interpretation is an act of bullying in the form of criticizing and accusing in the form of criticism made by disbelievers against believers without any proof of the truth.

3. The word تنابز

Tanabazu in the KBBI dictionary is a nickname / nickname / n 1 the name given in connection with his privileges and so on; honorary titles: Birth Mother is ~ queen king; 2 satirical names; a mockery name: because of his fatness, he was given ~ the Fat one;[32]

Tanabazu in the oralul arabic dictionary

والتَّنابُزُ: التداع بالأَلقاب وهو يكثر فيما كان ذمّاً؛

Attanabazu means to call with a bad name that contains a lot of reproach.[33]

The word ابز has 1 derivation and is found in QS al-Hujurat verse 11. Ibn Kathir interprets that asbabun nuzul the revelation of this verse is when the Prophet sallallaahu 'alaihi Wasallam arrived in Medina, none of us but had two names or three names. Likewise, when he called one of them by one of his

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[32] halttps://kbbi.web.id/juluk-2

[33] (halttps://www.almaany.com/ar/dict/ar-ar/تنابز?c=العرب20%لسان)

names, they said, "O Messenger of Allah, he does not like that nickname." This verse contains about the prohibition to call with a bad call.

The meaning of bullying from the word ابز is the act of calling with a bad call, because the worst call is a bad call after faith.

4. The word يستهزأ

In KBBI, yastahziu means mocking, making fun of (plays with behavior: he doesn't like his friends because he likes other kids;[34]

Mujam verbalul arab:

الهُزْءُ والهُزُؤُ: السُّخْرِيةُ هُزِئَ به ومنه وهَزَأَ يَهْزَأُ فيهما هُزْءاً وهُزُؤاً ومَهْزَأَةً، وتَهَزَّأَ واسْتَهْزَأَ به: سَخِرَ

Alhuzu means ridicule, comes from the word haza'a yahza'u huzu'a wa mahza'atan wa tahazza'a wa istahza'a.

The word has 3 derivations, namely , يستهزأ, مُستهزأ, هُزروا:

a. The word يستهزأ in QS al-Baqarah (2): 15, QS an_nisa (4): 140, QS al-An'am (6):5, QS al-An'am (6):10 and several verses that others have the meaning of making fun of. Ibn Kathir interprets that making fun of in these verses is an act of infidels and polytheists who make fun of Allah's verses and the truth of Allah's teachings. They always deny Allah's verses and always deny Allah SWT. So that they get a reward/punishment from Allah.

b. The word , مُستهزأ, also has the same meaning, which means to make fun of. In Qs al-Baqarah verse 14, Ibn Kathir explains that in this verse it tells about hypocrites who pretend to be good, even though they make fun of the prophet Muhammad. Meanwhile, in QS al-Hijr verse 95, Ibn Kathir interprets that Allah will always protect the Prophet and his people from the ridicule of the infidels.

c. The word هُزروا has the meaning of ridicule and ridicule. In QS al-Baqarah 67 and 231, QS al-Maidah 57 and 58, Qs al-Furqon: 41 the word l has the

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[34] halttps://kbbi.web.id/ejek

meaning of ridicule. Ibn interprets that the hypocrites always mock the teachings conveyed by the prophets. They mocked the Prophet Moses (Surat al-Baqarah: 67), mocked God's laws such as the law of talaq (Surah al-Baqarah: 231), mocked and played with the call to prayer (Qs al-Maidah: 58). The hypocrites also mocked the Prophet Muhammad (Sura Al-Furqan 25:41). While the meaning of making fun is found in QS al-Kahf: 58, QS al-Kahf: 106, QS Al-Anbiya 21:36, QS Lukman: 6, QS al-Jatsiyah: 9, QS al-Jatsiyah: 35. Ibn Katsir interprets that the ridicule made by disbelievers against Allah's verses, even they deny the truth.

d. The conclusion that can be drawn from the word is **يستهزأ** an act of bullying, mocking and mocking carried out by infidels/hypocrites against religious teachings that have been brought by the Prophets and they deny the truth.

b. Spreading Rumors

In the Qur'an, the meaning of spreading rumors is found in the words: **غيبة ,تجسس ,ظن ,هُمزة**

1. The word **هُمزة**

In the KBBI, it means swearing 1/um•pat/ n vile words (dirty and so on) spoken out of anger (annoyance, disappointment, etc.); slurs; cursing; regret; curses: -- and praise is never divorced, there is always someone who criticizes and someone who praises; his actions resulted in regret and -- from his own family; --- did not kill, praise did not fill, PB both reproach and praise did not need to be ignored;

In mujam oralul arab:

الهَمَّازُ والهُمَزَة الذي يَهْمِزُ أَخاه في قفاه من خَلْفِه، واللَّمْزُ في الاستقبال :لليث

Hammaaz or humazah means people who swear in someone's face, while allamaz, swears in front of someone.[35]

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[35] halttps://www.almaany.com/ar/dict

The word **هَمَّازٍ** which has the meaning of swearing has three derivations and is mentioned three times in the Qur'an. The three derivations of the word are **هُمَزَةٍ.. هَمَّازٍ** and **همزا**. From the three derivations of these words, Ibn Kathir interprets that Allah SWT ordered the Messenger of Allah to ask Him for protection from the whispers of the devil. Because the devil cannot be deceived and does not want to follow righteousness (Surah Al-Mu'minun 23:97). In QS al-Qolam: 11, Ibn Kathir interprets the word **هَمَّازٍ** like to swear, namely people who walk among humans to and fro scattering slander and pitting them against each other, and spreading incitement among people who are arguing (hostile). Whereas in QS Al Humazah 104:1, Ibn Kathir interprets the meaning of with cursing, namely criticizing through speech. It's the same as eating other people's flesh, which is cursing.

Ibn Kathir's interpretation of the word is an act of abusive cursing, namely criticizing through speech by scattering slander and pitting against each other and spreading incitement to divide the Prophets.

2. The word **ظن**

In the KBBI it means a bad opinion (assumption) about something before knowing (witnessing, investigating) yourself; the skeptic: actually it's all based on -- , not the truth;[36]

Dzhon according to musthat fiqhiyah:

ظن يظن ظنـا، ولغة هو الشـك والريبة أيضا هو إدراك شـيء مع ترجيحه فيكون أقوى من الشـك وأدنى من العلم.

Dzhon in language is doubt, according to the term fiqh is to know something well and his belief is stronger than doubt and close to knowledge.[37]

The word **ظن** has three derivations, namely **ظان ,الّظن**, and **ظن.**

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[36] halttps://kbbi.web.id/prasangka
[37] halttps://kbbi.web.id/prasangka

a. In the Qur'an QS al-Fath (48): 6 words **ظان** have the meaning of prejudice. Ibn Kathir interprets this verse to mean wrongly suspecting God. in His law and have a bad prejudice against the Messenger of Allah. and his friends.

b. The word الّظن is found in QS Ali-Imran (3): 154, QS An-Nisa (4): 157, QS al-An'am (6): 116, QS al-An'am (6): 148. Ibn Katsir interprets in some of these verses that he thinks of Allah with an untrue assumption, such as the assumption of the ignorant (Surah Ali-Imran: 154). In QS An-Nisa:157, That is, the Jews who suspect that he has killed him and the Christians who believe in it from among those who are ignorant, are all in doubt about the incident; they are confused and panicked and misguided. That's why in the next word it is stated:

{وَمَا قَتَلُوهُ يَقِينًا}

they are not (also) sure that the one they killed was Isa. (An-Nisa: 157).

In other words, they are not sure that what they killed is Jesus, but they are doubtful and guessing. Whereas in QS al-An'am (6): 148, Ibn Kathir interprets the word الّظن, namely conjecture and mere illusion. The meaning referred to by zan in this verse is a belief that is not true (broken).

c. word **ظن**

Ibn Kathir's interpretation of the word **ظن** , which has the meaning of believe / believe, is the belief of the believers who believe that they will surely be gathered and presented to Him on the Day of Resurrection (Surah al-Baqarah: 46). Whereas in another verse Ibn Kathir interprets that a group of people from among the Jews who do not know the Bible (Torah) in the slightest and they talk only with mere conjectures without any basis from the Book of Allah say that the talk The lie is from the Bible. Even though what they say is just a lie that they suspect (Surah al-Baqarah: 78), the meaning of in this verse is an assumption that is not necessarily true.

The conclusion is that the word **ظن** according to Ibn Kathir's interpretation is an act of bullying in the form of allegations / prejudices against God's law, bad prejudices against the Prophets and believers which are not necessarily true and are not based on the Book of Allah.

3. The word **تجسس**

According to the KBBI, it means to spy/spy/spy/v to observe secretly[38]

In mujam arabi amah means:

تجسَّس على الأعداء- ضبطت المخابرات -: قام بجمع المعلومات عنه لجهةٍ ما
شبكة تجسُّسٍ جديدة.

A person who collects information for a specific purpose. That person was spying on the enemy. Intelligence catches a new spy ring.[39]

Ibn Kathir's interpretation of the word **تجسس** contained in QS al-Hujurat: 12 is an act of bullying in the form of finding fault with others by spying without being based on the truth.

2. The word **غيبة**

According to the KBBI, it means to gossip[40]

In Mujam maani al jami, it means:

ذَكَرَ من ورائه عيوبَه التي يسترها ويسوءه ذِكْرُها: اغْتَابَهُ

Backbiting means: mentioning from behind someone whose disgrace is covered up and doesn't like it when it's talked about.[41]

The word **غيبه** (ghibah) which has been mentioned in the Qur'an and has 6 derivations, namely **غاءب, غاءبة, غيابت, غيب, غيوب, يغتب**.

a. **غائب**

Ibn Kathir interprets the meaning of **غاءب** contained in QS al-A'raf: 7 and QS an-Naml: 20, namely that Allah SWT knows everything, nothing is hidden from His knowledge and nothing is forgotten by Him. , even He knows what is hidden behind the glances of treacherous eyes and what is hidden in the heart (Surah al-A'raf: 7). Meanwhile in QS an-Naml: 20 Ibn Kathir, interprets that at

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[38] haltttps://kbbi.web.id/mata-mata

[39] haltttps://www.almaany.com/ar/dict/ar-ar/تجسس/?c=عامة20%عربي

[40] haltttps://kbbi.web.id/gunjing

[41] haltttps://www.almaany.com/ar/dict/ar-ar/يغتب/

that time the prophet Solomon was looking for a hud-hud bird that was not visible and not present. The meaning of **غاءب** here is absent.

b. The word **غيابت**

In Surah Yusuf: 10 and 15, Ibn Kathir interprets the meaning of the word **غيابت** in the verse telling the story of the prophet Yusuf who was about to be killed by his brothers, but Allah had turned their intention to kill, so Yusuf was only thrown into a well. However, in verse 15 it is stated that Allah revealed His revelation to Joseph when he was really in trouble to pacify and strengthen his heart, so that Allah would certainly help the Prophet Yusuf against them and He would raise and elevate his status.

c. The word **غيب** contained in QS verses 3 and 33 and QS Ali-Imran: 44, is interpreted by Ibn Kathir that Allah knows everything that is unseen, namely what is born and what is hidden.

In QS al-Maidah: 109 and 116, QS at-Taubah: 78, QS Saba ': 48 Ibn Kathir interprets that Allah knows everything that is visible and invisible (unseen), that is, knows all that is unseen and all that is born and knows all the secrets and all the whisperings of the heart, and Allah knows all that is born and all that is hidden.

e. word **يغتب**

Whereas in QS al-Hujurat: 12, Ibn Kathir interprets the word **يغتب** in the verse that Allah SWT. Forbids His believing servants from many bad thoughts, namely suspecting family and relatives and other people with bad accusations that are not in their place. Because indeed some of these things are pure sins, for that they should be avoided as a whole as a preventive measure.

The conclusion is that Ibn Kathir interprets the word **غيبة** related to bullying as an act of bullying in the form of backbiting some other people, both visible and invisible, because gossiping is the same as eating the flesh of his dead brother.

c. **Hurting and Annoying**

In the KBBI, the word yu'dzi means to hurt/to cause pain (sad, miserable, etc.); hurt: do not like - other people; 2 feeling pain when giving birth; pain in childbearing; - we try (work) tirelessly;

Meaning of adza in the Arraid dictionary:

1- خسارة -3 . ضرر -2 .أذي مصدر.

Adza means harm or harm[42]

In the Qur'an, the meaning of hurting and disturbing is found in the word يؤذي. It has two derivations namely أَذى dan أُوذو.

a. أَذى

In QS al-Baqarah: 262, 263, 264, QS ali-Imran 186, Ibn Kathir interprets the meaning of أَذى as hurting. Telling about infaq and alms that is done by mentioning what he gave, so that it hurts the feelings of the recipient will be in vain and will not get a thigh with Allah SWT. Allah SWT. informing that charity is an act that erases the thigh when accompanied by mentioning it and hurting the feelings of the recipient. Because by mentioning alms and hurting the heart of the recipient, the thigh of alms will be erased by the sins of both. Kind words and forgiveness are better than alms accompanied by something hurtful (the recipient's feelings).

b. اوذو

In QS at-Taubah: 61, QS Ali-Imran: 195, QS al-Ankabut: 10, QS al-Ahzab: 53, 57, 58, 69, Qs Shaff: 5 Ibn Kathir interprets the meaning of the word اوذو as hurting. Stories about the actions of hypocrites who hurt the prophets, hypocrites who hurt people who are always in the way of Allah SWT, prohibitions to hurt the heart of the Prophet and his family because it is a sinful act and a help for

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[42] halttps://www.almaany.com/ar/dict/ar-ar/يؤذي/?c=الرائد

those who are patient. While in QS Ibrahim: 12, Ibn Kathir interprets the actions of hypocrites against believers who always interfere with bad words and actions.

The conclusion from Ibn Kathir's interpretation of the word is **يؤذي** an act of bullying that hurts and annoys others, both in words and deeds.

d. **Get rid of unpleasant face and posture**

In the Qur'an, the meaning of looking away and unpleasant posture is found in the word **عبس**. In KBBI /ma·sam/ a 1 tamarind (taste like vinegar or sour fruit): this fruit -- taste; 2 ki murmured; frowning, unfriendly (about face) because of anger and so on: his face -- only because of being made fun of;

In Mujam al-wasith it means:

.جَمَع جلدَ ما بين عينيه وجلد جَبْهِتِه وتجهَّمَ :عَبَسَ فلانٌ عَبَسَ عَبْسًا، وعُبُوسًا

Fulan pouted with a frown.

Abasa means, gathering the skin between the eyes and the forehead and shriveling up the skin as well as staring intently.[43]

The word **عبس** (surly face) is mentioned 3 times in the Qur'an, namely QS al-Mudatsir: 22, QS Abasa:1 and QS al-Insan:10. Here, Ibn Kathir interprets these verses, namely frowning and looking up at his eyes, the story of the Messenger of Allah who had a sour face against Ibn Ummi Maktum so that QS Abasa verse 1. While in QS al-Insan: 10, Ibn Kathir explains about people a disbeliever with a sour face that dripped from his eyes sweat like watery black asphalt. This is because they are afraid of the punishment and punishment that will be received by them on the Day of Resurrection.

2. Forms of Bullying in the Qur'an according to the Interpretation of Ibn Kathir

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[43] halttps://www.almaany.com/ar/dict/ar-ar/?c=الوسيط20%المعجم

Based on the results of the analysis of the verses of bullying above, the writer finds the keywords for acts of bullying based on Ibn Kathir's interpretation, namely:

1. Make fun of **(يسخر), (تلمز), يستهزأ), (تنابز)**

2. Spreading rumors **(همزة,تجسس, ظن, غيبة)**

3. Hurt and annoy (**أذى**)

4. Unpleasant posture (**عبس**)

From these keywords, it can be grouped into forms of bullying according to Andrew Mellor, namely:

1. Physical Bullying

Physical bullying includes hurting and disturbing. Ibn Kathir interprets that hurting and disturbing in the Qur'an is about the actions of hypocrites who hurt the prophets, hypocrites who hurt people who are always in the way of Allah SWT, the prohibition against hurting the heart of the Prophet and his family because it includes sinful act. He also interprets the actions of hypocrites against believers who always interfere with both bad words and actions.

2. Verbal Bullying

Verbal bullying includes mocking, criticizing, insulting, ridiculing, cursing, making fun of, giving inappropriate nicknames.

Ibn Kathir interprets the behavior of the disbelievers/hypocrites who always criticize the believers who do alms, insult the believers who spend their wealth, ridicule the messengers of Allah, and make fun of Allah's religion, they always make fun of the religion of Allah. deny, do not believe and do not justify it.

Ibn Kathir also interprets that people who like to swear, namely people who walk among humans to and fro scatter slander and pit one between them, and spread incitement among people who are arguing (hostile). It's the same as eating other people's flesh.

In QS al-Hujurat:11, the Word of Allah Subhanahu wa Ta'ala:

وَلَا تَنَابَزُوا بِالْأَلْقَابِ

and do not call with bad titles. (Al-Hujurat: 11)

Allah forbids to call other people with bad titles that are not pleasing to the ears of the person concerned.

3. Bullying of social relations

Which includes bullying social relations, namely; prejudice, spreading rumors, body language that is rude and unfriendly (surly).

Ibn Kathir interprets in one of the verses of the Qur'an that Allah SWT. Forbids His believing servants from many bad thoughts, namely suspecting family and relatives and other people with bad accusations that are not in their place. Because actually some of these things are pure sins, for that reason, they should be avoided as a whole as a preventive measure.

Asbabun nuzul the revelation of QS Abasa verse 1 is about the story of the Prophet Muhammad who had a sour face against Ibn Ummi Maktum. Rasulullah SAW received a warning from Allah SWT, when he was indifferent by showing a sour face towards Ibn Ummi Maktum.

3. Solutions / Countermeasures for Perpetrators and Victims of Bullying in the Qur'an according to Ibn Kathir's Interpretation

Bullies are subjects who carry out acts of bullying. Based on Ibn Kathir's interpretation of the verses about bullying contained in the Qur'an, the perpetrators of bullying in question are infidels/hypocrites. While the victims of bullying are the Apostles and their people (believers).

The Qur'an clearly prohibits acts of bullying. The perpetrators of bullying will get punishment from Allah SWT for their actions. Among them are in QS Al-An'am: 10, QS at-Taubah: 79, QS Hud: 8, QS an-Nahl: 34, QS as-Syuara: 36, QS al-Jatsiyah: 33, QS al-Ahqaf : 26. In QS al-Humazah verse 1 it is explained that it will be woe for the perpetrators of acts of bullying, namely the swearers and

detractors. Whereas in QS al-Ahzab: 57 it is also explained that Allah curses in this world and the hereafter for the perpetrators of acts of bullying.

The best solution obtained from the verses of the Qur'an according to Ibn Kathir's interpretation is that it is stated in QS al-Hujurat verse 11 that according to Ibn Kathir's interpretation, bullying includes acts that are cursed by Allah, so as to the perpetrators, to immediately repent:

فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۚ وَمَنْ لَمْ يَتُبْ

and whoever does not repent then they are the wrongdoers (Al-Hujurat: 11)

For the victims of acts of bullying in QS Ali Imran (3): 186,

الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ١٨.....

"....and from those who associate partners with Allah, many disturbances hurt the heart. If you are patient and pious, then indeed this is a matter that should be prioritized".

In this verse, Ibn Kathir interprets that Allah SWT. said to the believers when they arrived in Medina before the Battle of Badr to relieve their burden from the pressure of the painful disturbances carried out by the People of the Book and the polytheists. At the same time ordered them to be forgiving and patient and give forgiveness until Allah provides a way out of it.

While in QS Al Ahzab 33: 48,

وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا (48)

It means :

And do not obey those who disbelieve and the hypocrites, do not ignore their disturbances and put your trust in Allah. And Allah is sufficient as a Protector.

Ibn Kathir interprets "That is, forgive and forgive them, and leave their affairs to Allah. Because verily by surrendering to Allah, you will get protection and help from Him and avoid their disturbance. That's why in the next verse it is stated:

$$وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلا$$

"*and put your trust in Allah. And Allah is sufficient as a Protector*". (Al-Ahzab: 48)

For victims of acts of bullying, the best solution according to the Qur'an is to be patient, forgive and put your trust in and surrender to Allah SWT, because Allah is the best protector.

It is hoped that every law enforcement agency in Indonesia and/or other institutions, both formal and informal educational institutions as well as the surrounding environment, will continue to provide guidance (direction) to the community, especially to children who do not understand and understand the dangers of bullying for themselves and also for others, as a form of preventive action so as not to cause similar cases in the future

KESIMPULAN

Based on the data analysis that has been carried out, it is found that cases and phenomena of bullying still occur around us. The Qur'an states that bullying is a phenomenon of action that occurred since the time of the prophethood long before the Prophet Muhammad.

Ibn Kathir has clearly interpreted that the act of bullying is an act of making fun of, mocking, spreading rumors, disturbing and hurting, unpleasant postures/body movements.

Ibn Kathir regarding the verses of bullying in the Qur'an found the forms of bullying, namely verbal, physical and bullying in social relationships. Included in verbal bullying is making fun of, mocking, insulting, ridiculing, criticizing. While the form of physical bullying is an act of hurting and disturbing. The forms of bullying in social relations according to Ibn Kathir's interpretation are prejudice,

ridicule, swearing (spreading slander), body language that is rude and unfriendly (surly).

The Qur'an also provides solutions or handling related to acts of bullying for both perpetrators and victims of bullying. For the perpetrators of bullying, namely hypocrites and unbelievers, Ibn Kathir interprets that they should apologize and repent, with true repentance. Because these perpetrators will get a painful punishment from Allah SWT. As for the victims of bullying, namely the prophets and their people to forgive, be patient, and put their trust in Allah SWT, because Allah is the best protector.

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