



Cyberbullying and Spiritual Solutions: Quranic and Stoic Perspectives in Dealing with Digital Bullying

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Abstract

In Indonesia, the issue of cyberbullying has become a serious concern, with UNICEF data showing that 45 percent of 2,777 young people aged 14 to 24 surveyed reported having experienced cyberbullying. This study provides practical solutions from the Qur'an to address the psychological impacts of cyberbullying, analyzed through a Stoic approach to facilitate understanding of the Qur'anic teachings. The research uses a library research approach with a qualitative descriptive method, aimed at providing an in-depth explanation of the subject matter. Primary data is obtained from tafsir books, while secondary data includes books, journals, and related articles. Data collection techniques employ the *maudhu'i* (thematic) method. The research findings suggest that the Qur'an provides solutions through prayers for protection to Allah, trust in Him (*tawakal*), and patience as responses to such behavior. Stoic philosophy views this Qur'anic solution as highly relevant due to its rational approach in dealing with cyberbullying. Furthermore, Stoicism emphasizes that through the application of these principles, individuals can not only overcome cyberbullying but also strengthen their character and become more resilient, wise, and better individuals overall.

INTRODUCTION

Cyberbullying has become one of the most common forms of oppression in the digital era, along with the rapid development of technology that facilitates interaction between individuals. The negative impact, namely bullying that previously only occurred directly, is now growing rapidly through digital media. In Indonesia, this issue is a serious concern, with UNICEF data showing that 45 percent of 2,777 young people aged 14 to 24 years surveyed admitted to having experienced cyberbullying. This figure confirms that cyberbullying is a major problem that needs to be addressed immediately, considering its long-term impact

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on the mental and emotional well-being of victims.

Cyberbullying from the perspective of the Qur'an is a reprehensible behavior because it involves acts of mocking, taunting, calling bad titles, having negative prejudices, and gossiping or talking about other people's faults. As a solution, the Qur'an recommends that individuals act *tabayyun* (verify the truth of information), provide comments in polite and kind language, and convey criticism in a clear and easy-to-understand manner. This approach emphasizes the importance of manners and ethics in interactions, both in real life and in cyberspace, to build communication that better respects the dignity and rights of others.

To deepen this study, the author aims to show the terms and verses that contain elements of cyberbullying in the Qur'an. The author also wants to provide practical solutions contained in the Qur'an that can be applied in overcoming the psychological impact of cyberbullying. These solutions will be analyzed using the Stoic approach, which provides a rational framework to facilitate understanding of the teachings of the Qur'an. The Qur'an teaches values such as seeking refuge in Allah, trusting in Allah, and patience, which are in line with the principles of Stoicism, which emphasize emotional control, wisdom, and acceptance of things beyond control. By combining these two perspectives, we can interpret the teachings of the Qur'an rationally and practically, which helps victims and perpetrators of cyberbullying to respond with calm, wisdom, and inner peace.

This study uses a library research approach, which is a type of research that relies on written sources, such as manuscripts, books, magazines, newspapers, and other relevant documents. The approach applied is qualitative with a descriptive method, which aims to provide a detailed and in-depth explanation of the object that is the focus of the study. This study uses primary data that taken from various books of interpretation, while secondary data includes books, journals, and articles that are relevant to the topic of discussion. The data collection technique is carried out using the *maudhu'i* or thematic method and the analysis technique used in this study follows the Huberman and Miles model, which includes three main steps: data reduction, data presentation, and drawing conclusions and verification.

RESULT AND DISCUSSION

Definition of Cyberbullying

Cyberbullying is the deliberate act of using information technology to harm others, such as intimidating, threatening, or insulting, which is done repeatedly via the internet, discussion groups, mobile phones, or text messages.

Platforms often used by cyberbullying perpetrators include social media, instant messaging applications, online forums, discussion groups, and even mobile phones. The forms of cyberbullying can vary, from verbal harassment, spreading rumors or slander, sending unwanted threatening messages or requests, to blackmail using personal information.

The impact of cyberbullying can not only disrupt the victim's daily life, but can also damage their mental and emotional health. Many victims experience anxiety, depression, decreased self-confidence, and some even feel pressured to the point of taking extreme actions. The increasingly deep existence of technology in everyday life makes this problem increasingly difficult to avoid, because the perpetrator and victim can be in different places while making cyberbullying more anonymous and more difficult to detect.

There are several forms of cyberbullying behavior:

1. Flaming is a message in the form of provocative taunts or insults.

2. Online Harassment is Sending insulting or attacking messages via email or text.
3. Denigration is Defamation to damage someone's reputation.
4. Impersonation is Imitating someone else to damage their image on social media.
5. Outing is Posting someone's personal secrets to embarrass them.
6. Trickery is Tricking someone into revealing personal information.
7. Exclusion is Removing someone from a group intentionally.
8. Cyberstalking is Sending repeated threatening messages or engaging in intimidating online activities.

Cyberbullying Terms in the Quran

There are several terms related to bullying or acts of belittling others in the Quran. These terms include *ifk*, *sakhira*, *istihza*, *munabazah*, *lamaza*, *yagtab* and *hasad*. Each of these terms has a specific meaning explained by Raghīb Al-Asfahani in *Mufradāt Gharīb al-Qur'ān*.

1. *Ifk*

The word *ifk* comes from the word (*afaka*), which means lying or deceiving. In the dictionary *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, this word and its derivatives are mentioned 30 times in various forms. According to Al-Raghīb Al-Asfahani, The word (*al-ifk*) refers to something that is diverted from its original state that should be obtained. This word is analogous to the wind that changes direction, as is the term (*mu'takifah*), which indicates people who turn away from the true belief. In this case, its meaning includes a shift from honesty to lies and from good deeds to bad deeds. One example of the use of this term is found in the Qur'an, namely in Q.S Al-Nur (24): 11.

2. *Sakhira*

The word *sakhira* comes from the word *sakhira-yaskharu*, which means to mock, laugh at, and insult. In *Al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, this word is mentioned 42 times in various forms. According to Al-Raghīb Al-Asfahani, the word (*al-taskhīr*) means to subdue or control something for a certain purpose by force. Meanwhile, the word (*al-musakhkhar*) refers to something that is subjected to work, and (*sukhriyyah*) refers to the act of mocking or humiliating someone. In the Qur'an, the word *yaskharu* has two main contexts. In the context of the pleasures that Allah gives to humans, this word is used in Q.S Al-Jāthiyah: 13, Q.S Ibrāhīm: 32-33, and Q.S Al-Ḥajj: 36. However, in a social context, this word describes the act of mocking or belittling others, as found in Q.S.Hūd: 38-39 and Q.S Al-Mu'minūn: 110. In relation to bullying, the term *sukhriyyah* refers to the act of intentionally insulting, mocking, or humiliating someone.

2. *Istihza*

The word *istahza'a* comes from the root word (*istahza`a-yahza'u-istahza'a*), which means to mock, make fun of, or ridicule in a veiled or satirical way. In *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, this word is found 34 times with various derivative forms. Linguistically, the word *huz'u* means to joke in a veiled way, which is sometimes also used with a meaning similar to *mazh*, namely joke. One use of this term in the Qur'an can be found in Q.S At-Taubah (9): 65.

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4. *Munabazah*

The word *tanābazu* in *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim* is only mentioned once. According to Al-Raghib Al-Asfihani, the term *nabz* refers to giving a nickname or title. Meanwhile, in Mahmud Yunus Dictionary, *tanābazu* is defined as giving a bad title or mocking someone with a derogatory nickname. This term is found in the Qur'an, such as in Q.S Al-Hujurat (49:11), which prohibits Muslims from calling each other with insulting nicknames. 4. *Lamaza* The word *lamaza* comes from the root word *lamaza-yalmizu-lamzan* which means to insult or curse. In *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, this phrase is mentioned four times with various forms of its derivation. The term *lumazah* refers to the act of insulting, criticizing, or finding fault with others. In Q.S Al-Hujurat (49:11), Allah forbids fellow believers from insulting each other, either openly or implicitly. Meanwhile, in Q.S At-Taubah (9:79), the act of insulting is also associated with an attitude of belittling people who give alms. In general, gossip is a form of verbal bullying that is done through subtle sarcasm or harassment towards someone.

5. *Lamaza*

The word *lamaza* comes from the root word *lamaza-yalmizu-lamzan* which means to insult or curse. In *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, this phrase is mentioned four times with various forms of its derivation. The term *lumazah* refers to the act of insulting, criticizing, or finding fault with others. In Q.S Al-Hujurat (49:11), Allah forbids fellow believers from insulting each other, either openly or implicitly. Meanwhile, in Q.S At-Taubah (9:79), the act of insulting is also associated with an attitude of belittling people who give alms. In general, *lumazah* is a form of verbal bullying that is carried out through subtle sarcasm or harassment of someone.

6. *Yagtab*

The word *yagtab* comes from the root word *gataba* which means talking about someone's bad side without their knowledge. In Q.S Al-Hujurat: 12, Allah forbids the act of *ghibah* (backbiting), which is analogous to eating the flesh of a dead brother. Bullying in the form of *ghibah* often causes damage to social relationships and hurts other people's feelings indirectly.

7. *hāsad*

The word *hāsad* comes from the root word *hasada* which means envy and wanting to lose the pleasures of others. In Q.S Al-Baqarah: 109, Allah mentions that some of the People of the Book feel envy towards Muslims and want them to return

to disbelief. Q.S Al-Falaq: 5 also warns of the dangers of envious people (*hāsīd*) when they show their envy in real actions. In the context of bullying, *hāsād* is often a motive for someone to bring down another person by belittling or criticizing them.

Cyberbullying According to the Qur'an

In the Qur'an, cyberbullying can be seen in several forms. First, insults against individuals, which are reflected in Surah Al-Hujurat verse 11 and Surah Al-Mu'minun verse 110. Second, inappropriate jokes, which can be found in Surah At-Tawbah verse 65. Finally, discrimination against a person, which is expressed in Surah At-Tawbah verse 79.

1. Forms of Insults

Q.S Al-Hujarat verse 11

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who believe, let not a people make fun of another people (because) it may be that they (those who are made fun of) are better than those (who make fun of) and do not let women (make fun of) other women (because) it may be that the women (who are made fun of) are better than the women (who make fun of). Do not criticize each other and call each other with bad names. The worst call is (the call of wickedness) after believing. Whoever do not repent, they are the wrongdoers."

In Al-Biqā'i's interpretation of this verse, he highlights the prohibition on mocking fellow humans, which often appears in social gatherings. Ridicule and humiliation, whether direct or indirect, can reflect moral weakness and sensual impulses. Al-Biqā'i interpreted that the word "qawm" in this verse refers to a group of people who have power and influence, so that mocking other people is a sign of personal weakness. He also reminded that insults often stem from a false sense of superiority, both in this world and in the hereafter. Quoting Abdullah bin Mas'ud, he asserted that those who habitually insult will not be left without retribution. Al-Biqā'i also discussed the gender aspect in this verse, asserting that the prohibition of insults applies to both men and women. This verse asserts that women are also prohibited from mocking or belittling each other, just like men. The Prophet Muhammad gave the reason behind this prohibition, namely so that there is no false sense of superiority between fellow human beings. In addition, Al-Biqā'i emphasized that insults often contain hidden insults, so the Qur'an prohibits openly finding fault with others, because this is a more subtle form of insult. He interpreted that insults will eventually come back to oneself, so a Muslim must guard his tongue from criticizing or giving bad names to others. Al-Biqā'i concluded that true faith begins with patience and refraining from insults and insults, which is related to the concept of purifying the soul to achieve a higher level of faith. This interpretation emphasizes the importance of maintaining manners in social interactions and avoiding belittling and criticizing others.

In At-Thabari's interpretation, he explains that Allah forbids believers from mocking and belittling one another. A believer should not belittle another believer,

because it is possible that the person being mocked is better than the one mocking. This applies to both men and women. At-Thabari also mentions that there are differences of opinion among scholars regarding the form of mockery prohibited in this verse, where some scholars argue that this prohibition includes insults based on social status, such as mocking people because of their poverty or lack of wealth. He cites hadith and atsar which indicate that mocking someone because of their poverty is a prohibited act.

At-Thabari also discusses the prohibition in this verse regarding giving bad nicknames to others. He cites the opinion of scholars who state that people in the time of ignorance used to call someone by a name they did not like, and this verse was revealed to prohibit this habit among Muslims. The stories of the relevant companions indicate that this verse was revealed to eliminate the practice of giving bad nicknames that were demeaning. Overall, At-Thabari interprets this verse as an order to maintain morals in social interactions, by refraining from mockery, insults, and giving bad nicknames. He emphasizes that this prohibition aims to maintain the honor and brotherhood of fellow Muslims, as well as avoiding arrogance and belittling others. Al-Biqā'i's interpretation of this verse can be connected to the context of cyberbullying, where mockery and insults often appear in cyberspace, either directly through comments or indirectly through sarcasm or belittling content. Al-Biqā'i emphasizes that insults are often rooted in a false sense of superiority, both in this world and in the hereafter. In cyberbullying, people who feel superior or have power tend to use digital platforms to belittle others. As mentioned by Al-Biqā'i, insulting others, either verbally or by finding fault with others, is a sign of moral weakness and lust, which will eventually turn against oneself. In this case, frequent mockery in cyberspace can damage social relationships and have a negative impact on both the victim and the perpetrator.

In addition, in At-Thabari's interpretation, there is a prohibition for believers to mock and belittle each other, whether based on social status, poverty, or lack of wealth. This is relevant to cyberbullying, where insults are often made based on differences in a person's status or social condition, such as appearance, job, or financial ability. At-Thabari emphasized that this prohibition applies to both men and women, indicating the importance of maintaining manners and honor in every interaction, including in cyberspace. Therefore, both Al-Biqā'i and At-Thabari emphasize that mockery and insults, both in everyday life and on digital platforms, are forms of reprehensible behavior that damage honor, brotherhood, and can have bad consequences, both in this world and in the hereafter.

Q.S Al-Humazah verse 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

"Woe to every curser and detractor"

In Al-Biqā'i's interpretation of Surah Al-Humazah verse 1, he highlights the bad nature of people who like to criticize and humiliate other people, either through verbal or body gestures. He explained that the word "Humazah" refers to insults carried out through speech, while "Lumazah" relates to insults carried out through attitudes or body movements. These two traits are often possessed by people who are

arrogant about their wealth, feel superior, and think that wealth can protect them from destruction. Al-Biqā'i linked this verse with the continuation of the surah which emphasizes that the result of arrogance and bad behavior is severe punishment in the afterlife, namely being thrown into "al-Huthamah" (destroying hellfire). Thus, Al-Biqā'i's interpretation emphasizes that belittling and insulting other people, especially because they feel richer or more powerful, is a form of arrogance that will lead to destruction.

Meanwhile, in his interpretation of Surah Al-Humazah verse 1, At-Thabari explains that the word "waylun" is a very serious threat of torture for people who have humazah and lumazah traits. Some tafsir scholars argue that "waylun" refers to the valley in hell which is full of painful punishment. Mufasir have different opinions regarding the meaning of humazah and lumazah. Ibn Abbas is of the opinion that both of them are people who like to criticize and eat human flesh, that is, gossip and speak ill of other people. In another history, he said that they were people who insulted people with their words and insulted them with their body gestures. Mujahid interprets humazah as someone who criticizes with his hands and eyes, while lumazah is someone who criticizes with his mouth, and this opinion is also supported by Adh-Dhahhak. Qatadah stated that humazah is someone who criticizes openly, while lumazah is someone who criticizes behind other people's backs. As-Suddi interpreted them as people who like to find fault with others and badmouth them, while Ibn Zaid argued that they are people who like to criticize, insult, and consider themselves superior to others. Al-Tabari tends to the opinion that humazah and lumazah include all forms of insult, whether verbally or through body language. He also cited various narrations that state that this verse was revealed in relation to a specific person during the time of the Prophet, but it still applies generally to anyone who has this trait. At-Tabari emphasized that this verse is a strong warning from Allah against people who like to insult, criticize, and backbite each other. This trait is a despicable moral that not only damages social relationships, but also brings the wrath of Allah and a painful punishment in the hereafter.

Al-Biqā'i's interpretation of Surah Al-Humazah verse 1 can be connected to the context of cyberbullying, where insults and ridicule carried out both verbally and through body gestures are very similar to behavior that occurs in cyberspace. In this verse, "Humazah" refers to insults through speech, while "Lumazah" refers to insults through attitudes or body movements, both of which are often carried out by people who feel superior or arrogant. In the context of cyberbullying, this is reflected in negative comments, insults, or teasing conveyed via social media, either with harsh words (spoken) or with mocking or degrading actions (body gestures sent via images or videos). This behavior is generally carried out by individuals who feel superior and use online platforms to express condescending attitudes towards others.

Just as emphasized in At-Tabari's interpretation, which emphasizes that the nature of humazah and lumazah brings bad consequences in the form of painful torment in the afterlife, cyberbullying can also have long-term detrimental impacts for both the victim and the perpetrator. The attitude of scorning and insulting, whether openly or secretly in cyberspace, can damage social relationships and cause deep psychological suffering to the victim. Al-Biqā'i and At-Thabari remind that this behavior is a reprehensible moral that not only damages social interaction, but can

also bring greater negative consequences, both in this world and in the hereafter. In this case, cyberbullying behavior that involves insulting others is the same as a reprehensible attitude and should be avoided according to Islamic teachings.

Q.S Al-Mu'minun verse 110

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ

"Then you made them the subject of ridicule until it made you forget to remember Me and you laughed at them."

The interpretation of QS. Al-Mu'minūn verse 110 mentions the believers who are made the subject of ridicule by the unbelievers in the world. Al-Ṭabarī in Jāmi' al-Bayān explains that the word "sukhriyyan" in this verse has two meanings depending on how it is read. Some scholars from Hijaz and Basrah read it as "sikhriyyan" which means mockery and insult. While the majority of scholars from Medina and Kufa read it as "sukhriyyan", which means enslaved or subjugated for certain interests. Al-Ṭabarī noted differences of opinion regarding this meaning, but both indicate the mistreatment of believers, either through verbal insults or oppression.

In this context, the disbelievers who used to mock and belittle believers will find that the reward from Allah in the hereafter is very different from what they did in this world. As happened to the people of Prophet Nuh, who used to mock, but eventually received a punishment that was appropriate. This interpretation illustrates that insulting believers is a recurring pattern in human history, not only limited to the time of the Prophet Muhammad, but also continues to occur throughout time.

In interpreting QS. Al-Mu'minūn verse 110, al-Biqā'ī in Naẓm al-Durar fī Tanāsub al-Āyāt wa al-Suwar explains that this verse describes the attitude of the disbelievers who make believers the object of ridicule and play. According to him, the use of the word sukhriyyan (سُخْرِيًّا) in this verse has two meanings, namely as a form of insult and as a form of oppression or slavery. Al-Samīn al-Ḥalabī in his book on i'rab (Arabic grammar) also confirms that sukhriyyan with dhammah in sīn means slavery and exploitation of others for worldly interests, while with kasrah in sīn means ridicule and insult. Al-Biqā'ī in Naẓm al-Durar adds that the word "sukhriyyan" describes the attitude of the disbelievers who make believers the object of ridicule and play. Furthermore, this action leads to oppression and slavery, and causes the disbelievers to neglect remembering Allah. They are caught up in the busyness of belittling believers, thus losing the opportunity to reflect on the greatness of Allah, which ultimately leads them deeper into disbelief.

This verse is very relevant to the phenomenon of cyberbullying, where individuals or groups become targets of ridicule, insults, and bullying in cyberspace. Cyberbullying involves demeaning words and exploiting someone, which causes psychological impacts such as feelings of pressure and humiliation. The message of the Qur'an teaches patience, trust in Allah, and guarding the heart from being affected by insults. Victims of cyberbullying are advised to remain steadfast in their faith and not retaliate with evil, because in the end, those who belittle others will suffer spiritual loss. The Qur'anic approach provides a solution to deal with the

psychological impacts of cyberbullying by emphasizing patience and Allah's protection.

1. Form of Jokes

Q.S Al-Taubah verse 65

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ

If you ask them, they will surely say, "We were only joking and playing around." Say, "Do you always make fun of Allah, His verses, and His Messenger?"

At-Tabari and Nazmu al-Durar's interpretation of Q.S At-Taubah verse 65 reveals how a group of hypocrites belittled the Messenger of Allah ﷺ and the Muslims on the way to the Battle of Tabuk. They mocked the Prophet ﷺ and his army's ability to conquer the Roman fort. When their words were reported, they tried to deny it with the excuse of joking, but Allah revealed this verse to strongly rebuke their actions, stating that their mockery was not just a play on words, but an insult to Allah, His verses, and His Messenger. The reasons for this verse indicate that this verse was revealed in response to the hypocrites' attitude of belittling the struggle of Islam and the Messenger of Allah ﷺ with the excuse of joking.

This context is very relevant to the phenomenon of cyberbullying in the virtual world, where taunts, insults, and sarcasm are often delivered under the pretext of joking or humor. As in this verse, where mocking the Prophet ﷺ is considered a serious insult to Allah and His Messenger, in cyberbullying, comments or actions that are considered light by the perpetrator can often have a major impact and harm the victim. In the virtual world, individuals often try to avoid responsibility by arguing that they were "just joking," but the effects of the taunts or insults delivered can still be very damaging, both for the individual being insulted and for social relationships as a whole. Allah reminds us that insults, even if disguised as jokes, are still actions that have serious consequences. In this case, the phenomenon of cyberbullying, even if carried out under the pretext of a joke, still has a detrimental impact, which must be accounted for.

2. Forms of Discrimination

One form of cyberbullying that often occurs is discrimination, which is unequal treatment of individuals or groups based on certain categories or attributes, such as race, nationality, religion, or social class. This discrimination is usually carried out by the majority group against the minority group, and is often considered an immoral act and contrary to the principles of democracy.

Q.S Al-Taubah verse 79

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

"Those (hypocrites) who criticize believers who give alms willingly, (revile) those who do not get (to give alms) other than what they can afford, then they mock them. So, Allah mocked them and for them there was a very painful punishment."

According to Tafsir at-Tabari, verse At-Taubah 79 tells of the hypocrites who mock the believers who give alms, both those who give large amounts of wealth and those who are only able to donate a little from the results of their hard work. This verse condemns the attitude of those who criticize the donors with accusations of

showing off and mocking the poor who are only able to give small amounts of alms. In this interpretation, it is stated that this verse was revealed in connection with the incident when Abdurrahman bin Auf gave forty uqiyah of gold in charity, while a friend from the Ansar was only able to donate one sa' of food from his hard work. The hypocrites then mocked both of them, saying that Abdurrahman only wanted to show off and that Allah and His Messenger did not need the small alms from the poor friend. Allah also revealed this verse as a rebuke to the hypocrites, emphasizing that those who mock will receive a painful punishment in return. This interpretation also emphasizes that Allah repays their mockery with a greater form of humiliation in the hereafter.

In Tafsir Nazmu al-Durar, Surah At-Taubah verse 79 explains that the hypocrites not only disbelieve in the blessings of wealth without an agreement, but also go beyond the limits by denying their obligations even though they have promised. They even criticize generous people by accusing them of only giving out of love for their God, not because of a predetermined obligation. The word "yalmizun" in this verse is interpreted as a secret reproach towards people who donate voluntarily (al-muththawwi'in), whether they are capable or have little wealth. These reproaches were carried out in whispers among themselves, which was essentially a form of ridicule and humiliation of the believers. Therefore, Allah responded to their actions by declaring that He Himself would ridicule them as a form of divine justice, and decreed for them a painful punishment in return for their ridicule which hurt the hearts of the believers. In a hadith narrated by al-Bukhari, it is narrated that when the command to give alms was revealed, a companion named Abu 'Aqil brought half a sa' of dates, while others gave more. However, the hypocrites criticized him by saying that Allah did not need that little alms, and accused the person who gave more just wanted to show off. As a result of this criticism, this verse was revealed as a reprimand for their attitude.

The interpretation of the verse of At-Taubah 79 in the interpretations of at-Tabari and Nazmu al-Durar can be connected to the context of cyberbullying, which often involves insulting and mocking others, both directly and indirectly. In the verse, the hypocrites mock people who give alms with various accusations, such as showing off and insulting those who are only able to give a little. This is similar to cyberbullying behavior, where individuals or groups in cyberspace often mock or belittle others based on their appearance, social status, or contributions, such as how much they donate or what they do in the digital community.

Just as hypocrites are punished with painful punishment, cyberbullying also has a negative impact that can damage social relationships, cause psychological suffering, and have lasting negative consequences for both victims and perpetrators. This verse reminds us to avoid belittling others, both in the real world and in cyberspace, because such insults can lead to detrimental consequences, both in this world and in the hereafter. By maintaining manners and empathy in interactions, we can prevent the negative impacts of cyberbullying behavior and create a healthier social environment.

Solutions in the Quran from a Stoic Perspective

The solution that can be found in the Quran to face life's challenges and tests, including insults such as cyberbullying, is through prayer for protection to Allah, as contained in Surah Al-Falaq verse 5. In addition, the Quran also emphasizes the importance of tawakal (surrender) and patience as attitudes that must be accepted and carried out firmly in facing all life's difficulties. This solution is then analyzed from a stoic perspective. Stoicism was founded by Zenon of Cythion around 300 BC, with Seneca as one of its main figures. Stoicism developed into an ethical teaching adopted in Greece and Rome, which emphasized that true happiness is found in inner peace obtained by fully conforming to the laws of nature. A stoic feels free, unaffected by external circumstances, and remains calm even in the face of suffering or suffering. Jonas Salzgeber explains the core of Stoic teachings with what he calls the "Stoic Triangle of Happiness." In this triangle, happiness or eudaimonia becomes the main goal (telos) of human life, as agreed upon by ancient Greek philosophy. Eudaimonia comes from the word eu meaning good and daimon meaning mind; happiness is a good inner condition, which lies in the depths of the human soul as the highest peak of happiness itself.

1. Pray for Protection to God

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ □

"And from the evil of the envious person when he is envious."

Envy, in the view of Islam, is a disease of the heart that arises due to a feeling of insincerity in seeing the blessings that Allah has given to others, even though the person who feels envious is not harmed by the gift. People who have an envious nature will not gain any benefits other than the curse of the angels, sadness, misery, disappointment, and being hated and kept away from the grace of Allah. Therefore, it is highly recommended for us to always seek protection from Allah from envy, because people who have this nature will try their best to seize or even destroy the blessings that Allah has given to others.

In the digital era like today, seeking protection from Allah has become increasingly relevant and effective, especially in the context of the rise of cyberbullying. In a world full of competition and jealousy, we must realize that humans are basically weak creatures and cannot control everything. Therefore, seeking protection from Allah reminds us of our limitations and teaches us the importance of trust and patience.

Similar to the teachings of Stoicism, Epictetus taught that there are things that are under our control and there are things that we cannot control. According to Epictetus, focusing on things that are beyond our control is an irrational act and will lead to disappointment. In this context, envy is a form of irrationality, because someone who feels envy is actually trying to control something that he cannot control, namely the blessings that Allah has given to others.

2. Trust and Patience

In dealing with cyberbullying, a strong attitude is needed, such as trust and patience. The attitude of trust is explained in Q.S Al-Taubah verse 51

قُلْ لَّنْ يُصِيبُنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Say (the Prophet Muhammad), "Nothing will happen to us except what Allah has ordained for us. He is our Protector, and in Allah alone should the believers put their trust.

As explained in Q.S At-Taubah verse 51, which tells the attitude of the Prophet after returning from the Tabuk War, when the hypocrites in Medina spread false news that the Prophet would lose the battle because of very difficult conditions, such as hot weather and the lean season. In response to this, Q.S At-Taubah verse 51 came down as a response to the hypocrites. Allah says, "Say, 'Nothing will happen to us other than what Allah has ordained for us. He is our Protector, and in Allah alone should the believers put their trust.'" This verse responds to the hypocrites who were happy when the Prophet faced difficulties and felt sad when the Prophet received victory and pleasure. With tawakal, a person will not despair when facing a disaster, and will not be arrogant when receiving pleasure.

In the context of cyberbullying, tawakal becomes very relevant to deal with cyberbullying perpetrators. Facing the perpetrator with emotion has no benefit at all as the Prophet saw. Who is not emotional and continues to rely on Allah for the dislike of the hypocrites. When struck by a disaster he will not despair and when receiving pleasure he will be grateful and not arrogant.

Patience is also an important part of dealing with cyberbullying, both as a perpetrator or a victim. The concept of patience in the Qur'an includes three main aspects: patience in dealing with sin as in Q.S Yusuf verse 24 the story of the Prophet Yusuf who was trapped by Zulaikha, patience in remembering and bearing the consequences of sinful actions as in Q.S Al-Qhashas verse 15 which tells of the Prophet Moses who accidentally killed, and patience in facing difficulties and tests of life as in Al-Baqarah verse 155 that Allah will test his servants. As a cyberbullying perpetrator, one should be patient in fighting the desires that exist in oneself so as not to fall into sin. As a victim of cyberbullying, one must be patient in facing the test, because Allah tests His servants so that His servants compete who has the best deeds, as in Q.S Al-Mulk verse 2 it is explained that the best deeds are those that focus on the quality of the deeds even though they are few, not focusing on the number of the deeds.

In the view of stoicism, patience and resignation are not just reactions to events that befall us, but rather control over our interpretation of those events such as cyberbullying. When faced with a situation that seems negative, we can change our perspective and see it as something positive. Stoicism teaches that we have complete control over how we interpret every bad event, allowing us to see difficulties and challenges as tests or opportunities for growth. Through a strong spirit in facing these tests, we can become more resilient individuals. As Seneca said, repeated difficulties can be a blessing, and those who continue to face them will become stronger in the end. So through resignation and patience, changing the bad interpretation obtained through cyberbullying into a good interpretation will make ourselves stronger. Patience and resignation teach us to see every obstacle as a path that must be taken. When we are hit by bad luck, through patience and resignation, we can maintain our determination and mental strength, by relying completely on God, so that we are not easily shaken by the difficulties that come. In Q.S Yusuf verse 87, we are taught to never despair of Allah's mercy when facing trials and to continue trying without

knowing the word surrender. This is in line with the teachings of stoicism which teach that by making every obstacle a path, we can learn to accept and adapt, and turn obstacles into a means to achieve goals, even turning the obstacles themselves into paths that lead us to success.

CONCLUSION

This study identified that forms of cyberbullying in the Qur'an can be represented by terms such as *ifk*, *sakhira*, *istihza*, *munabazah*, *lamaza*, *yagtab*, and *hasad*, which describe various forms of insults, derogatory jokes, and discrimination against other individuals. These terms reflect behavior that damages social relationships and builds a negative atmosphere in society, both in direct interactions and in cyberspace. The Qur'an, as a guide to life, provides solutions through prayers of protection to Allah, *tawakal* (surrender), and patience as a response to such behavior. In this regard, the Qur'an emphasizes the importance of protecting oneself from negative influences that come from ridicule, insults, and other bad behavior, and encourages people to be patient and calm in facing trials, including those that occur in the digital world.

The approach proposed in the Qur'an is in line with Stoic philosophy, which teaches the importance of self-control, peace of mind, and wisdom in dealing with various forms of adversity, including cyberbullying. Stoicism emphasizes that individuals should not be affected by the feelings or actions of others who are detrimental, but should instead develop the inner strength and wisdom to continue to act justly and wisely. By applying the Qur'anic principles that lead to prayer, trust, and patience, coupled with the Stoic understanding of self-control and peace of mind, individuals are able not only to overcome the negative impacts of cyberbullying, but also to strengthen their character, become more resilient, and act with wisdom. This allows one to not only deal with insults with more patience, but also to develop into a better person overall, by prioritizing inner peace, integrity, and resilience in every aspect of life.

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